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MOUNT DESERT

Champlain-

MOUNT DESERT

A History

By GEORGE E. STREET

EDITED BY SAMUEL A. ELIOT

WITH A MEMORIAL INTRODUCTION BY
WILBERT L. ANDERSON

BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
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CONTENTS

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CHAP.		PAGE
	MEMOIR OF DR. STREET, *by Wilbert L. Anderson*	ix
	EDITOR'S PREFACE, *by Samuel A. Eliot* . .	xv
I.	SAINT CROIX	1
II.	SAINT SAUVEUR	31
III.	PEMETIC	57
IV.	THE TORY AND REFUGEE PROPRIETORS .	101
V.	MOUNT DESERT PLANTATION	137
VI.	MOUNT DESERT TOWNSHIPS	183
VII.	MOUNT DESERT CHURCHES	227
VIII.	SOCIAL AND INDUSTRIAL CONDITIONS . .	281
IX.	THE SUMMER COLONIES	321
	BIBLIOGRAPHICAL NOTES	347
	INDEX	361

LIST OF ILLUSTRATIONS

	PAGE
Samuel de Champlain . . . . *Frontispiece*	
Dr. George E. Street	ix
Map of Mount Desert	1
Henry IV	6
Duc de Sully	12
Title of De Monts's Commissions	14
Title of Champlain's Book	20
Madame de Guercheville	36
Otter Cliff	40
Fernald's Point (from Greening's Island) . .	44
Manchester's Point	66
Bear Island	82
Cadillac's Harbor (from Bear Island) . .	82
Sieur D'Iberville	86
At Ship Harbor	98
Facsimile of a Latin Description	114
Plan of Governor Bernard's Town Site . .	118
Facsimile of a De Gregoire Deed	134
Somes Sound	144
Seal Cove	150
Entrance to Bar Harbor	190

Somesville 190
At Norwood's Cove 216
Bishop Davis Wasgatt Clark 248
Congregational Church, Seal Harbor . . . 262
Unitarian Church, Bar Harbor 262
Union Church, Northeast Harbor . . . 276
Episcopal Church, Northeast Harbor . . . 276
Eben M. Hamor 302
First Hotel at Bar Harbor 334
First Cottage at Bar Harbor 334
From Sargent's Mountain 340
Northeast Harbor 340

GEORGE EDWARD STREET

For a quarter of a century Dr. Street passed his summer vacations at Southwest Harbor. With delightful enthusiasm he was wont to speak of the beauty of this favored spot, the tonic of its breezes, the charm of its people, the wealth of its traditions. Having a genius for acquaintance, he easily came to know many of the permanent residents of Mount Desert and the surrounding islands, and to count among his friends many of those who return to this popular resort season after season. His sympathetic and active mind quickly appropriated whatever was of interest in the place, and as eagerly gathered up suggestions for local betterment. One who knew Dr. Street well perceives why and how he organized the Southwest Village Improvement Society, and for what reason he was chosen to serve as its president, for he had an untiring interest in devising plans for public improvement and for the intellectual and moral development of communities. It is equally easy to understand how Dr. Street became the historian of Mount Desert, for an ancient legend was as dear to him as schemes of social advancement were fascinating. His was the enthusiasm to run down every item of knowledge, to give every man,

whether famous or obscure, his full significance, and to discern the ideal though dull masses of detail.

The man who preserves the memory of others ought himself to be known. George Edward Street was born in Cheshire, Conn., June 18, 1835. His father was Col. Thaddeus Street, a descendant of the Rev. Nicholas Street, colleague and successor of the Rev. John Davenport, founder and minister of New Haven, Conn. On the side of his mother, Martha Davenport Reynolds, his ancestry was equally distinguished, the Rev. John Davenport and Governor Roger Wolcott being among those from whom descent was traced. A nature open to culture, inclined toward public affairs, and adapted to the work of a clergyman, was the heritage of this well-born boy. The schools and the academy of Cheshire gave him his preparation for his college course, which he completed at Yale in 1858. Two years of teaching in Stonington, Conn., followed. In 1860 he entered Andover Theological Seminary and graduated three years later. This was the day of great teachers at Andover, — Stowe, Phelps, Park were there. In a tribute to Professor Park, Dr. Street himself wrote: "But for the sickening reports from the seat of war, our middle year would have been a succession of delights, as we came into close range of our great professor in the lecture-room. As it was, he turned the war into a fertile

source of illustrations of the sublime themes he handled." Under such influences as these, one inclined toward patriotism and philanthropy had an easy choice. Mr. Street served in the Christian Commission, mainly at Potomac Creek and Stoneman's Switch, near Fredericksburg, Va., from February to April, 1863. The chaplaincy of the Sixty-third Pennsylvania Infantry was offered him, but an attack of diphtheria prevented his accepting it.

Mr. Street was ordained, April 6, 1864, as pastor of the Congregational Church in Wiscasset, Me. Doubtless his interest in the history of the Maine coast dates from his life in this little seaport. After nearly eight years of service there, he was called to the pastorate of the Second Congregational Church in Exeter, N. H., and was installed March 30, 1871. This position he held until December 31, 1899, when broken health compelled the surrender of the office, whose duties had been shared for some years by an associate pastor. He was pastor emeritus of this church until his death. His long and successful service and his personal worth were recognized by the degree of doctor of divinity, conferred by Dartmouth College, June 29, 1900. He habitually attended the important conferences of his denomination. He was ever a strong supporter of missions at home and abroad, and from October 14, 1897, he served as a corporate member of the

American Board of Commissioners for Foreign Missions. Many of his memorial and historical sermons and addresses were published.

The life of Dr. Street was greatly enriched by his union in marriage with Mary Evarts Anderson, who received a fine inheritance of character and a rare training for her position in the church, as the daughter of the Rev. Rufus Anderson, D. D., for more than a third of a century corresponding secretary of the American Board of Foreign Missions. A son born of this marriage is in business in Boston, and a daughter is the wife of the Rev. William W. Ranney of Hartford, Conn. Two daughters died in childhood. It was the hope of his friends that Dr. Street would never give up his residence in Exeter, but he found it necessary to escape the rigorous winters of New Hampshire. Upon the marriage of his daughter the home, which he had occupied for brief periods only in the later years, was broken up. Death came suddenly two months later; he died of angina pectoris in Hartford, December 26, 1903. His grave, as is most fitting, is in Exeter.

The bare chronicle of the life of Dr. Street is a far too meagre showing, for such a man could not pass through the ordinary routine of experience without transforming it. His fine presence and courtly manner gave him distinction in any society, and his broad culture and knowledge of

the world, enriched by extensive travel in his own country and in foreign lands, sustained the impression. His quick sympathy and his deep interest in men of many kinds won a host of friends among his townsmen and in the world at large. As a pastor he illustrated the higher ideals of a spiritual leader, preaching the gospel simply and earnestly, and training his church in Christian service and benevolence. At the same time he had the impulses of a reformer, and again and again he took his place in front of the battle line. He was indefatigable in his efforts for temperance, and from him came the incentive that finally drove the saloons from Exeter. He was an agitator for parks, and better streets, and every public improvement. The beautiful house of worship erected by his parish was his conception. Phillips Exeter Academy was ever in his mind, and over many of its students he exerted a formative influence. Enthusiasm for all good causes came to him by instinct, but the preaching passion was strongest in his soul. When failing health took him from the pulpit, he bore the trial with Christian resignation, yet he often remarked that he felt the uprising in his heart of a message that his physical strength was not competent to utter. At such times one discerned how hard it was for this alert and eager mind to accept the restraint upon its activity.

A period of rest so far restored his health that

he was able to make the preparations for writing this history of Mount Desert. It gave him pleasant employment, concentrated the energy that could not brook idleness, gratified his love for a locality that he had adopted with all his heart, and rounded out his life with fitting labors. May it keep his memory green in the place where he spent his holidays; the community in which he wrought at his life task has other monuments to keep the remembrance of him alive.

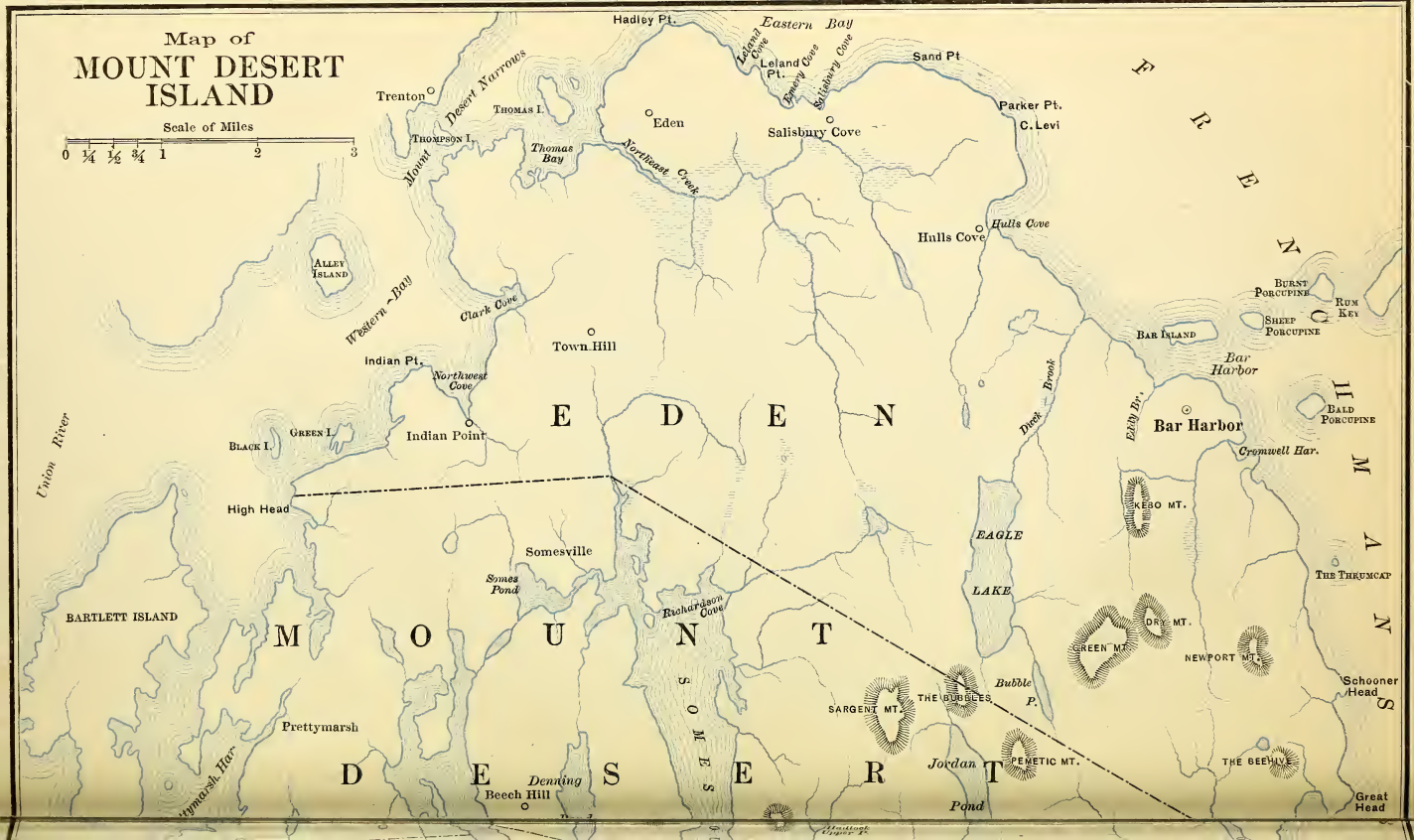
WILBERT L. ANDERSON.

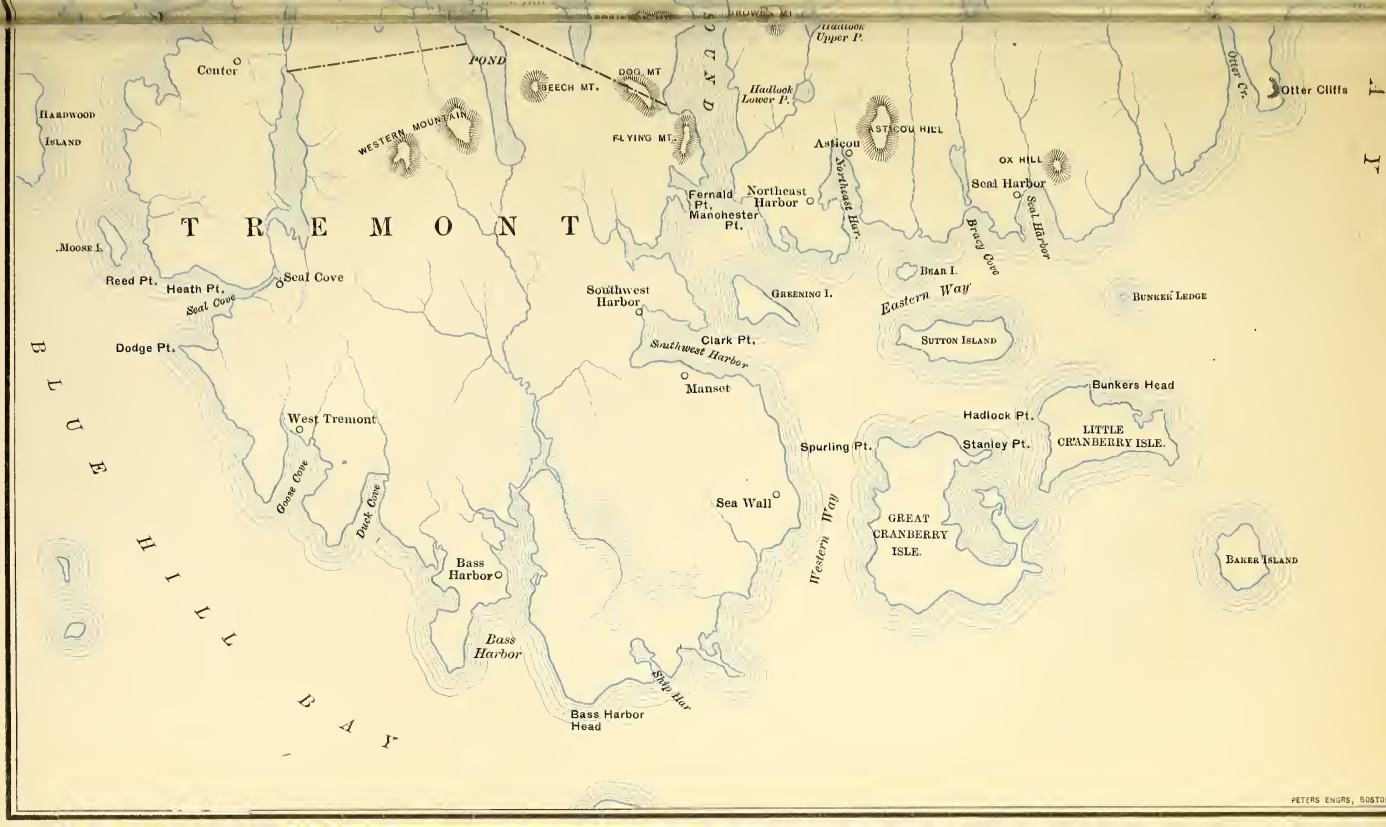
EDITOR'S PREFACE

The work of collecting the material for this book occupied the leisure of a busy and useful life for a considerable period. Dr. Street possessed a lively historical interest, and the scenery and associations of his summer home were greatly endeared to him. In the vacation intervals, Dr. Street talked with winsome enthusiasm with the representatives of the families longest settled on the island or with summer residents interested in his project. Happy in the sympathy and aid of his wife and daughter, he gathered references, collected photographs, and persuaded his neighbors to open to him their stores of local knowledge. In the winter evenings at Exeter or Hartford the notes and papers thus gathered were arranged and copied by the united industry of Dr. and Mrs. Street. Dr. Street hoped to have the book in readiness for the three hundredth anniversary of Champlain's discovery of the island, which was celebrated in September, 1904, but sickness came upon him and the task he loved lingered. His cheerful courage looked eagerly to the day when he could take up the work anew, but that day never came. The generous confidence of his family intrusted the

incomplete task to another busy man who shared Dr. Street's enthusiasm for his summer home, and the collected material was placed in my hands in the spring of 1904. It has been prepared for publication with as much promptness and care as the limited time at my command has permitted. I have ventured to depart from the original plan in so far as to make a continuous historical narrative out of the separate papers, by different authors, which Dr. Street had collected. The original contributions are thus incorporated in the narrative and due acknowledgment is made in the notes of the kind coöperation of the friends who sent their manuscripts to Dr. Street. Some new material has been added and the book enriched by further contributions from sources that have only recently been made available. The merits of this book are due to the initiative, the discriminating insight, and the patient industry of Dr. Street and his family and friends.

S. A. E.


Map of
MOUNT DESERT ISLAND
Scale of Miles
0 ¼ ½ ¾ 1 2 3
Hadley Pt.
Eastern Bay
Leland Cove
Leland Pt.
Pretty Cove
Salisbury Cove
Sand Pt
Parker Pt.
C. Levi
Trenton
Desert Narrows
Thomas I.
Thompson I.
Mount
Eden
Thomas Bay
Northeast Creek
Salisbury Cove
Hulls Cove
Hulls Cove
Alley Island
Western Bay
Clark Cove
Town Hill
Indian Pt.
Northwest Cove
Indian Point
Green I.
Black I.
Union River
High Head
Somesville
Somes Pond
Richardson Cove
BARTLETT ISLAND
Prettymarsh
Prettymarsh Har
Beech Hill
Denning
Pond
Jordan
Bubble P.
THE BUBBLES
SARGENT MT.
PEMETIC MT.
THE BEEHIVE
Great Head
Schooner Head
THE THRUMCAP
GREEN MT.
DRY MT.
NEWPORT MT.
KEBO MT.
EAGLE LAKE
Duck Brook
Eddy Br.
Bar Harbor
Cromwell Har.
BALD PORCUPINE
BURNT PORCUPINE
RUM KEY
SHEEP PORCUPINE
BAR ISLAND
Bar Harbor
E D E N
M O U N T
D E S E R T
S O M E S
M A N S E T
F R E N C H


TREMONT
BLUE HILL BAY
Center
POND
BEECH MT.
DOG MT.
FLYING MT.
WESTERN MOUNTAIN
HARDWOOD ISLAND
MOOSE I.
Reed Pt.
Heath Pt.
Seal Cove
Seal Cove
Dodge Pt.
West Tremont
Goose Cove
Duck Cove
Bass Harbor
Bass Harbor
Bass Harbor Head
Sheep Har
Southwest Harbor
Clark Pt.
Southwest Harbor
Manset
Sea Wall
Western Way
Fernald Pt.
Manchester Pt.
Northeast Harbor
Asticou
ASTICOU HILL
Hadlock Upper P.
Hadlock Lower P.
Northeast Har.
OX HILL
Seal Harbor
Seal Harbor
Brecy Cove
BEAR I.
Eastern Way
GREENING I.
SUTTON ISLAND
BUNKER LEDGE
Bunkers Head
Hadlock Pt.
Stanley Pt.
LITTLE CRANBERRY ISLE.
Spurling Pt.
GREAT CRANBERRY ISLE.
Otter Cr.
Otter Cliffs
BAKER ISLAND
PETERS ENGRS, BOSTON

I

SAINT CROIX

Flawless his heart and tempered to the core
Who, beckoned by the forward-leaning wave,
First left behind him the firm footed shore,
And, urged by every nerve of sail and oar,
Steered for the Unknown.

LOWELL

SAINT CROIX. 1604

Do we not too often imagine that there is an absence of romance in the early history of our native land? There is a widespread notion that the local history of America is commonplace and prosaic, if not trivial. No mist of distance obscures the harsh outlines, no mirage of tradition lifts lives and events into importance. Literature and art and song have enriched the charm of Old World scenes and themes, until our sense of the interest and witchery of nearer things has been dimmed. Do we not need to shift our historical perspective and to realize that there is a charm in the records of our own historic past which is as entrancing as any in the annals of mankind? The hills and fields and islands of New England blossom with the sweet flowers of romance as richly as any meadows of Old World fame.

One cause for our feeling that America has a prosaic history is that we are wont to begin our historical observations with the permanent settlements of Europeans on these shores, — with Jamestown and Plymouth, New Amsterdam and Salem. We forget the years of discovery and exploration and futile effort at colonization that antedate the ultimately successive enterprises. We make our history the record of merely material

advance, and so the noise of axe and hammer drowns out the poetry. Is there not always more romance in brave endeavors that fail than in the equally brave endeavors that succeed? Shall we not do well to remind ourselves sometimes of the fortitude and zeal of the pioneers before the Pilgrims?

Again, for the most part we inherit a purely English tradition of American history. We forget that the earliest settlements in America were not English, but Spanish and French, and there is somehow more poetry about the dashing courtiers of Philip II and Henry of Navarre, about the black-robed priests and their adventurous companions, than about our grim Puritan forefathers or about the sturdy traders of New Netherlands. The oldest permanent settlement on our Atlantic coast, St. Augustine, is Spanish in its origin, and the two most interesting of the temporary settlements were made, the one by French Huguenots in Florida, and the other by French Jesuits in Maine. The ruthless bigotry of Spanish Catholics exterminated the Huguenots in Florida, and the violence of English Protestants dispersed the Jesuits at Mount Desert.

New England was called New France for fifty years before Captain John Smith gave it its present name. Fifteen years before the Mayflower came to anchor in Plymouth Harbor its waters had been sounded and its outlines drawn by

Frenchmen seeking a permanent home. The Pilgrims, had they known of it, might have bought, ere they sailed, at the little shop of Jean Bergon in the Rue St. Jean de Beauvais, at the sign of the Winged Horse, in Paris, a chart of Plymouth Harbor remarkable for its accuracy and skill. Twenty-five years before John Winthrop and his company landed on the Peninsula where they planted Boston, Frenchmen had mapped the bay, described its features with surprising fidelity, and named its points and rivers.

It is not within the purpose of this history to tell of the exploits of the earlier French voyagers, for they only touched along the New England shores, and their courses cannot always be accurately traced. As early as 1524 Verrazano passed along our Atlantic coast from Florida to Newfoundland, and his landfalls in New York Bay, at Block Island, at Newport, and several other points can be fairly well identified. He wrote the earliest description known to exist of the shores of the United States. But France, torn with wars, her king a captive, her treasury empty, was in no mood at that time for transatlantic enterprises, and the voyage was fruitless of result.

Nor does it fall within my purpose to speak of the voyages of Jacques Cartier, the discovery of the St. Lawrence River, and the efforts toward colonization made by Roberval and La Roche. These enterprises are but the prelude of the drama

of French colonization in America; a half century of silence rolls between them and the more persistent attempts of the later heroes. The Newfoundland banks were indeed visited every summer throughout the sixteenth century by the hardy Basque and Breton fishermen. The ports of Dieppe and Honfleur alone sent two hundred sail of fishing craft annually, and these venturesome little vessels may at times have felt their way into the harbors of Cape Breton — a name which commemorates their visits — or even penetrated to the gulf of Maine; but the fishermen left no record of their adventures.[1]

The romantic story of the exploration of our hundred-harbored New England shore begins when a quaint little vessel, no larger than a fishing smack of to-day, glided one summer morning in 1604 under the frowning crags of the Grand Manan and held her way up the river which marks to-day the boundary of Maine and New Brunswick and which thenceforth has borne the name of St. Croix. On board this little vessel was an organized French colony seeking a permanent home. The best and meanest of France were crowded on the deck. There were nobles from the court of Henry IV and thieves from the Paris prisons; there were Catholic priests and Huguenot ministers; there were ruffians who were flying from justice, and there were young volun-

[1] See Winsor's *Cartier to Frontenac*, p. 79.

HENRY IV

teers of high birth and character. What had led these men to tempt the perils of the uncharted seas and the unknown wilderness, and what was the origin and impulse of their enterprise?

One of the motives which stimulated all the first adventurers on the American coasts was doubtless the hope of material gain. To the inquisitive and credulous minds of the men of the sixteenth century the New World meant Eldorado. The Spaniards in the south were certainly spurred to their daring exploits by the expectation of finding gold, and their marvelous success in securing the treasures of the golden kingdoms of Central America stimulated all that came after them. Gold mines reported by Indians are all the time referred to by early voyagers even on the New England shore. The sanguine prospectors believed everything they were told about the hidden wealth of the regions they had come to explore, and the shivering poverty of the naked Indians who were the only inhabitants of the new-found coasts did not undeceive them.

National rivalry found a place among the motives that prompted effort. Was the land of boundless wonder and fertility to be abandoned to foreigners? Frenchmen asked themselves if their English foes were to outdo them in the New World. Englishmen were eager to disprove the claim of the Spaniards to the continent by vir-

tue of "a parchment signed by an Italian priest." Feeling often ran high, and it is well known that the adventurers of the different nations, though at peace at home, often came to blows in distant America.

Next we should recognize the influence of missionary enthusiasm. Even the Spaniards were full of desire to convert the Indians, and some of their most ruthless tyrannies were undertaken in the name of religion. The priests were always important figures in the conquering armies of the Spanish in Central America. Most of the French adventurers were full of equal religious enthusiasm. The story of the Jesuit missions in Canada is a marvel of devotion and self-forgetfulness. The earliest seal of the Massachusetts Colony, granted in 1629, shows an Indian, with the motto "Come over and help us." The missionary zeal was in large measure kindled by the curiosity excited by the Indian captives who were brought at various times from America to the older lands. Here were people from beyond the bounds of Christendom who had never been baptized, "naked slaves of the Devil," as one annalist described them. Christian people everywhere were eager to convert these subjects of Satan, not merely from philanthropic motives, but also, as we read, "to spite the Devil." The proselyting spirit was sometimes incongruously mixed up with the hope of commercial gain, as

when one navigator wrote to the secretary of Queen Elizabeth that if the Indians "were once brought over to the Christian faith they might soon be brought to relish a more civilized kind of life and take off quantities of our coarser woolen manufactures."

But the chief impulse was just the spirit of adventure that characterized all active-minded men in Europe at the opening of the seventeenth century. There was an intense curiosity about the New World. To men shut in by the narrow limits of mediæval geographical knowledge the unveiling of a new continent was an unceasing marvel. The desire to investigate the marvel was irresistible, and adventure by sea became the favorite road to renown. The theory that the new-found shores must be a part of the golden empire of the great Khan was still enthroned in many men's imaginations. On almost all the maps of the period the coast line of America is figured as very thin, with breaks in it here and there. Even when it became better known the coast was still regarded primarily as an obstruction on the voyage to Asia, and navigator after navigator sought the never-to-be-discovered strait into the Pacific. The hope of coming upon some short cut into the rich commerce of the Orient survived until late in the century. The value of the New World was dimmed before the glory of the Indies. The Pacific was always just behind

the next point. It was a dream that stimulated discovery but retarded settlement.

No better description of these nobler motives can be given than that written by one of the boldest and most skillful of the seventeenth century navigators, the godfather of New England, Captain John Smith. "Who can desire," he wrote, "more content than to tread and plant the ground he hath purchased by the hazard of his life? If he have but the taste of virtue and magnanimity, what to such a mind can be more pleasant than planting and building a foundation for his posterity, got from the rude earth by God's blessing and his own industry? If he have any grain of faith or zeal in religion, what can he do less hurtful to any or more agreeable to God than to seek to convert those poor savages to know Christ? What so truly suits with honor as the discovering of things unknown, erecting towns, peopling countries, informing the ignorant, reforming things unjust, teaching virtue, and gaining to our mother country a kingdom to attend her. Then seeing we are not born for ourselves but each to help others, and our abilities are much alike at the hour of our birth and the minute of our death — seeing honor is our life's ambition and our ambition after death to have an honorable memory of our life — and seeing by no means we would be abated of the dignities and glories of our predecessors, let us

imitate their virtues to be worthily their successors."

All of these motives, save missionary zeal, were of a nature to appeal to the temperament of Henry the Fourth of France. The French plans of colonization found their impulse in the grasping commercialism, the patriotic pride, the chivalric spirit of that many-sided monarch. The origins of the St. Croix colony are connected with some of the chief events of his epoch-making reign. Never were the justice and expediency of a political measure more promptly vindicated than by the effects which followed the signing of the Edict of Nantes by Henry on the thirteenth of April, 1598. The publication of this royal decree meant nothing less than the speedy return of prosperity to France. "In one day," says Benoist, "the disasters of forty years were repaired." The civil wars had left the country in a deplorable condition. Everywhere the traces of the long and bitter struggle were to be seen in ruined villages and dismantled castles, in farms laid waste, and cities impoverished. Under the Edict, which secured to the Protestants of France the enjoyment of their civil and religious rights, public confidence revived, and trade and manufactures began again to flourish.

For these advantages, the kingdom was largely indebted to the statesmanship of the Huguenot Duc de Sully. It was the good fortune of Henry

the Fourth to have for his trusty counselor a man of such stanch fidelity and of far-sighted wisdom. In administering the affairs of the country Sully's principal concern was for the development of its internal resources. He brought a rigid economy into all the departments of government, he rapidly reduced the enormous debt which had accumulated during the civil wars; and at the same time he sought to encourage agriculture as the most assured means of national enrichment. By establishing peace and commercial stability at home, he provided the essential foundation for transatlantic adventure.

Henry shared his minister's views; but he had other plans also, into which Sully did not enter so cordially. The king favored foreign commerce and colonization. It was his ambition to possess a powerful navy, to promote adventure and discovery and trade with distant lands, and especially to carry out the scheme which had originated with Coligny, his early teacher and companion in arms, for the establishment of a French colony in America. The time for this undertaking had come at last.

In the year 1599, Pierre Chauvin, Seigneur de Tontuit,[1] of Honfleur in Normandy, was commissioned by Henry to colonize America. Chauvin

[1] *Nouvelles Glanes historiques Normandes, puisées exclusivement dans des documents inédits.* Par E. Gosselin, Greffier-Archiviste. Rouen, 1873.

DUC DE SULLY

was a captain in the royal navy, "very expert and well versed in matters of navigation," says Champlain.[1] Several vessels were equipped, and with a considerable force Chauvin embarked and headed for the river of St. Lawrence, which Jacques Cartier had discovered and named more than half a century before. At Tadousac, where the Saguenay enters the St. Lawrence, Chauvin established a trading post, and, leaving sixteen of his men to gather furs, returned to France.

The little colony dragged out a miserable existence through the winter. Several of the men died, and the others were barely kept alive by the compassionate savages, who shared with them their slender provisions. Chauvin worked hard but unsuccessfully to make the settlement permanent, and when about to start upon his third voyage he died. In the following year his commission was transferred to a Roman Catholic gentleman, Aymar de Chastes, governor of Dieppe. But before the ships he sent out for the further exploration of the country returned, De Chastes too was dead.

Henry then turned to one of his most loyal friends and commissioned a Huguenot gentleman Pierre Du Guast, Sieur de Monts, to possess and settle that part of North America lying between

[1] "Homme très expert et entendu au faiet de la navigation, qui avoit servi sa majesté aux guerres passées, quoi qu'il fust de la religion prétendue reformée."

the 40th and the 46th degrees of north latitude, granting him the title of lieutenant-general in New France with vice-regal powers, and giving him a monopoly of trade. The king's commission was a characteristic document.[1] It began by setting forth the king's favorite project for the enlargement of his dominions. "It has ever been," reads the preamble, "our principal concern and endeavor, since our accession to this crown, to maintain and preserve it in its ancient dignity, greatness, and splendor, and to spread and augment, so far as may be legitimately done, the bounds and limits thereof." But there was an object of still higher importance to be sought in the present enterprise. The king, "having long since informed himself of the situation and condition of the country and territory of Acadia," professed to be "moved above all things by a singular zeal, and by a devout and firm resolution" which he had taken, "with the help and assistance of God, who is the author, distributor, and protector of all kingdoms and states, to seek the conversion, guidance, and instruction of the races that inhabit that country, from their barbarous and godless condition, and to rescue them from the ignorance and unbelief in which they now lie." For these purposes, secular as well as

[1] This commission is printed in the French with an English version in the Appendix of Baird's *Huguenot Emigration to America*, i, 341–347.

COMMISSIONS DV Roy & de Monseigneur l'Admiral, au sieur de Monts, pour l'habitation és terres de Lacadie Canada, & autres endroits en la nouuelle France.

Ensemble les defenses premieres & secondes à tous autres, de trafiquer auec les Sauuages desdites terres.

Auec la verification en la Cour de Parlement à Paris.

A PARIS.

1605.

TITLE OF DE MONTS'S "COMMISSIONS"

spiritual, Henry appointed the Sieur de Monts his viceroy and authorized him "to subject all the peoples of that country and of the surrounding parts to our authority; and by all lawful means to lead them to the knowledge of God and to the light of the Christian faith and religion, and to establish them therein." All other inhabitants were to be maintained and protected in the exercise and profession of the same Christian faith and religion, and in peace and tranquillity. Thus the foundations of New France were to be laid in religious freedom and toleration. If the plan was impracticable, it did honor, nevertheless, to the heart and mind that prompted and devised the Edict of Nantes.

De Monts associated with himself the members of the company which had been organized for the conduct of the previous unsuccessful expeditions; and they added to their number other merchants of the principal seaports of the kingdom who engaged in the adventure chiefly in hope of gain in the fur-trade. De Monts himself was well fitted to be the leader of the enterprise. He had fought bravely under Henry in the late wars, and the king had made him one of the gentlemen of his bedchamber, and later appointed him governor of Pons in his native province of Saintonge. All the early chroniclers agree in characterizing him as a man of integrity and the purest patriotism. In courage, energy,

perseverance, in tact and firmness, he was admirably qualified for his mission.[1]

De Monts had accompanied Chauvin "for his own pleasure" on his first visit to the St. Lawrence, and his impressions of the country watered by the great river were not favorable. His mind turned to the region lying farther to the south to which the name of Acadie was first given in the king's commission. The winter months were spent in getting vessels and stores in readiness. De Monts embarked in the larger of his two little ships, one of one hundred and fifty tons, the other of one hundred and twenty tons. The smaller vessel, commanded by the Sieur du Pontgravé, one of the merchant partners who had made a voyage to the coast the previous summer, followed soon after. The band of adventurers numbered about one hundred and twenty persons. De Monts's commission authorized him to impress for his expedition any "vagabonds, idlers, or vagrants," as well as any criminals condemned to banishment from the realm, whom he might see fit to employ. A like permission had been given to preceding adventurers, and more than

[1] "Henry IV avoit une grande confiance (en lui) pour sa fidelité, comme il a toujours fait paroitre jusques à sa mort." *Voyages du Champlain, ou Journal ès Decouvertes de la Nouvelle France.*

"C'étoit d'ailleurs un fort honnête homme, et qui avoit de zèle pour l'état et toute la capacité nécessaire pour réussir dans l'enterprise dont il s'étoit chargé." *Histoire de la Nouvelle France,* par le P. de Charlevoix, i, 173.

one of them had availed himself of it. It does not appear that the Huguenot leader found it necessary to form his entire company out of such materials. There went with him men of his own creed and severe morality, who were drawn by the highest motives into an enterprise so romantic and chivalrous.[1] Conspicuous among these gentlemen were two of De Monts's former comrades in the service of Henry of Navarre, Jean de Biencourt, Baron de Poutrincourt, the future proprietor of Port Royal; and the pilot, Samuel de Champlain.

John Fiske in his "New France and New England" has said of this noble and charming man: "He was a true viking, who loved the tossing waves and the howling of the wind in the shrouds. His strength and agility seemed inexhaustible; in the moment of danger his calmness was unruffled as he stood with hand on tiller, calling out his orders in cheery tones that were heard above the tempest. He was a strict disciplinarian, but courteous and merciful as well as just and true; and there was a blitheness of mood and quaintness of speech about him that made him a most lovable companion. In

[1] The names of a few of these may be gathered from Champlain's journal. Mention is made of les Sieurs de Geneston, Sourin, d'Oraille, Champdoré, de Beaumont, la Motte Bourioli, Fougeray, la Taille, Miquelet; the surgeons des Champs of Honfleur and Bonerme; Messire Aubry, priest, and le Sieur Raleau, secretary of M. de Monts.

the whole course of French history there are few personages so attractive."

Samuel de Champlain was born in 1567, in the little town of Brouage, on the Bay of Biscay, some twenty miles south of La Rochelle. His father was a captain in the royal navy, and one of his uncles was a pilot in the king's service. Champlain was familiar with boats from boyhood, and the sea laid a strong hold upon his imagination. In the dedication of one of his books he says: "Among the most useful and excellent arts navigation has always seemed to me to take the first place. In the measure that it is dangerous and accompanied by a thousand perils, by so much is it honorable and lifted above all other arts, being in no wise suitable for those who lack courage and confidence. By this art we acquire knowledge of various lands, countries, and kingdoms. By it we bring home all sorts of riches, by it the idolatry of Paganism is overthrown and Christianity declared in all parts of the earth. It is this art that has from my childhood lured me to love it, and has caused me to expose myself almost all my life to the rude waves of the ocean."

Champlain's boyhood fell in the season of the civil and religious wars that were desolating France. Brouage was a military post of importance, and it was captured, restored, recaptured, and frequently attacked from 1570 to 1589, so that all its inhabitants must have been familiar

with war and trained to arms. There were periods of peace, however, and Champlain evidently received some good schooling, for he wrote in a clear, convincing style, was an expert map maker, and showed throughout his life a spirit of justice and tolerance far beyond the habit of his time.

Brouage was a Huguenot town, but Champlain was all his life a stanch Roman Catholic. Nevertheless, he served in the army of Henry of Navarre against the Catholic League. He loved his country even better than his religion. History first mentions him as a quartermaster in Henry's army serving in Brittany. In 1598, when peace was made, Champlain went with his uncle in the fleet that carried the Spanish garrison home from the town of Port Louis. With this adventure his own narrative begins. Sailing to Spain, he spent several months at Cadiz and Seville, drawing rude pictures of cities and harbors, as was his wont, and then found a coveted opportunity of going to the West Indies. Philip II had forbidden foreigners to trade with his American possessions or even to visit them under pain of heavy penalties. Nevertheless Champlain visited the West Indies and Mexico, penetrating as far as the City of Mexico itself. He paid close attention to everything he saw, making careful notes and rude drawings for a full report to the king of France. On the way home the ship stopped first at Panama and then

at Havana, returning to Spain in 1601, after an absence of more than two years.

Champlain's account of this voyage, entitled, "A Brief Narrative of the most remarkable things which Samuel Champlain of Brouage met in the West Indies on the voyage which he made there in the years 1599 and 1601," remained in manuscript for more than two hundred and fifty years. In 1859 the Hakluyt Society published an English translation of it, and in 1870 the Abbé Laverdière of the Laval University in Quebec published the original. The report is a very straightforward story, and reveals the manly simplicity of Champlain's character. Here was a man of thirty-three, confident in himself, but with no touch of self-conceit, eager to serve his king and his country, bearing himself so wisely that Spanish jealousy and suspicion were not aroused, an able sailor taking the dangers of the sea carelessly and ever curious for knowledge. Champlain had too a love of romantic adventure that carried him into many dangers, but never quite overcame his prudence. We discover in him courage, patience, resourcefulness, calm self-control, and kindness of heart.

For his services on this voyage Henry IV made Champlain royal geographer and granted him a pension. He was not content, however, to remain at court, and hailed with delight an opportunity to go to the northern shores of America with his friend Pontgravé, the merchant of Rouen. The

DES

SAVVAGES,

OV,

VOYAGE DE SAMVEL CHAMPLAIN, DE BROVAGE, fait en la France nouuelle, l'an mil ſix cens trois:

CONTENANT

Les mœurs, façon de viure, mariages, guerres, & habitations des Sauuages de Canadas.

De la deſcouuerte de plus de quatre cens cinquante lieuës dans le païs des Sauuages. Quels peuples y habitent, des animaux qui s'y trouuent, des riuieres, lacs, iſles & terres, & quels arbres & fruicts elles produiſent.

De la coſte d'Arcadie, des terres que l'on y a deſcouuertes, & de pluſieurs mines qui y ſont, ſelon le rapport des Sauuages.

A PARIS,

Chez CLAVDE DE MONSTR'ŒIL, tenant ſa boutique en la Cour du Palais, au nom de Ieſus.

AVEC PRIVILEGE DV ROY

TITLE OF CHAMPLAIN'S BOOK

two set sail in a little vessel on March 15, 1603. Their purpose was to reconnoitre the northern shores of the new continent to find a place for a trading station to be established by the Norman merchants with whom Pontgravé was associated. They sailed up the St. Lawrence River as far as where Montreal now stands, and Champlain made his first acquaintance with the Indians. They reached home in September and soon after Champlain's narrative of the voyage, preceded by a dignified dedication to the very noble, high, and mighty Seigneur, Charles de Montmorency, admiral of France and Brittany, was published in Paris by Claude de Monstr'oeil, printer to the University of Paris. Naturally and inevitably it was to this experienced and courageous navigator that Henry and his viceroy, De Monts, turned when they sought a pilot for the ships of the new colony, and it was with right good will that Champlain entered upon this new service.

De Monts sailed from Havre de Grace on March 17, 1604. He took a more southerly course than his predecessors and first sighted Cape La Hève, near what is now Liverpool, on the Nova Scotia coast. There he found a fur-trading vessel and promptly confiscated her, as she was acting in violation of the lord lieutenant's monopoly of trade, and then he waited until Pontgravé came up, also enriched with the spoil of four Basque traders that he had surprised. Leaving

Pontgravé to continue his trading, and anchoring his own vessel in St. Mary's Bay, De Monts embarked in a smaller craft, "a barque of eight tons," and taking Champlain with him, coasted along the surf-beaten shores, looking in at the beautiful inlet where afterwards Port Royal was founded and which is now Annapolis Basin, entering the mouth of the St. John River, passing up into Passamaquoddy Bay and finally choosing as a site for his colony an island in a swift tidal river which offered good protection from savage foes. To his settlement De Monts gave the name of Saint Croix, the name now borne by the river.

The small boat returned to St. Mary's Bay to bring up the ship to the chosen site, and soon the colonists landed and with hardy industry cleared the woods, built a fort, mounted the cannon, set up rude shelters, and inclosed the whole with a palisade. There were workshops, a magazine, chapel, and cemetery, and a big covered gallery for labor and amusement in the approaching winter.[1] When their labors were well advanced, the company parted. Poutrincourt sailed in the ship for France to bring back reinforcements the succeeding spring. Seventy-nine men remained at St. Croix; and of these early in September Champlain took twelve, and together with two Indians set out on a voyage of discovery in what he called

[1] Champlain made an elaborate drawing of the settlement, which can be found reproduced in Ganong's *Dochet Island*, p. 157.

a "patache;" which was apparently the same "barque" which first brought him to St. Croix. This big open boat, fitted with a lateen sail and with oars, is depicted in Champlain's drawing of the St. Croix settlement. Let me tell the story of this voyage as it concerns Mount Desert in Champlain's own words, translated from the musty quarto published in 1613.

"Setting out from the mouth of the St. Croix and sailing westward along the coast, we made the same day some twenty-five leagues and passed by many islands, reefs, and rocks, which sometimes extend more than four leagues out to sea. The islands are covered with pines, firs, and other trees of an inferior sort. Among the islands are many fine harbors, but undesirable for permanent settlement.

"The same day (September 5, 1604) we passed near to an island some four or five leagues long, in the neighborhood of which we just escaped being lost on a rock that was just awash and which made a hole in the bottom of our boat. From this island to the mainland on the north the distance is not more than a hundred paces. The island is high and notched in places so that from the sea it gives the appearance of a range of seven or eight mountains. The summits are all bare and rocky. The slopes are covered with pines, firs, and birches. I named it Isle des Monts Desert."

The next day "we sailed two leagues and saw

smoke in a cave at the foot of the mountains. Two canoes with savages in them came within musket range to observe us. I sent out our two savages in a boat to assure them of our good-will, but their fear of us made them turn back. On the morning of the next day they came alongside and talked with our savages. I ordered biscuit, tobacco, and other trifles to be given to them. These savages had come [to the island] to hunt beavers and catch fish. We made an alliance with them and they agreed to guide us to their river of Pentagoet" (Penobscot). Champlain then describes in detail the physical features of Penobscot Bay, which he makes extend from Mount Desert on the east to Bedabec, the present Owl's Head, on the west. With the scrupulous care that everywhere characterized his exploring work, he gives the necessary sailing direction for entering Penobscot River, and he sailed up the river to the point where the Kenduskeag enters it, where Bangor now stands, noting with enthusiasm the oak-covered river banks and the lovely stretches of meadow. Champlain had a genius for topographical description, and his maps, deficient as they are of perspective, and liberally sprinkled with marine monsters, are wonderfully accurate when we consider that he made no surveys, but judged only by his eye. On the seventeenth of September he descended the river, passed out by Owl's Head, and continued westward until close

to the mouth of the Kennebec, where he was obliged to stop on account of adverse winds. The provisions too were running low, so he ran back before the wind and arrived at St. Croix on the 3d of October, or just a month after he set out. When we consider what watchfulness is required in these days of lighthouses, charts, coast pilots, buoys, and beacons, to navigate among the numberless islands and sunken ledges of that ragged and fog-haunted coast, what shall we say of the masterly seamanship and adventurous courage of the first pioneer.[1]

The winter at St. Croix was hard enough for the weak little band of starving Frenchmen who, alone of civilized men, clung to the fringe of the vast and savage continent. The bleak winds howled down the St. Croix, the ice piled high against the island and cut off the settlers from the mainland where they must needs get their wood and water. The wine froze in the casks and was served out by the pound. The scurvy broke out, and before the lingering spring arrived thirty-five of the seventy-nine had been carried to the little cemetery, and wellnigh all were brought to the verge of death. But with the spring the spirits of the colonists revived, and in June Pontgravé returned in one of the ships

[1] The complete log of this voyage, taken from the Prince Society's edition of Champlain's voyages, is printed in the *Bangor Historical Magazine.*

with supplies and forty men. De Monts resolved to seek a better site for his colony, and on the 18th of June, 1605, he and Champlain, with twenty others, set out in the patache on a second voyage of discovery to the westward. Again they passed the strangely indented shores, by surf-washed islands, rocky headlands, and deep, embosomed bays, until they came to the entrance of the Kennebec, where they came to anchor. "At the entrance," says Champlain, "there is an island quite high which we have named La Tortue, and between this and the mainland are scattered islands and rocks covered at high water and the sea breaks over them." The voyagers spent the first week in July in making thorough exploration of the Kennebec and Sheepscot rivers, and Champlain's maps and descriptions are good for to-day. The 9th of July brought them across Casco Bay to the Saco River; then, like some adventurous pleasure party, they coasted on, keeping close in shore and not stopping until they rounded Cape Ann, which they called Cape aux Isles. They anchored in Gloucester Harbor and made a splendid map of it, calling it Beauport. Thence they entered Massachusetts Bay, and Champlain did not fail to note the quieter aspects of the scenery. He speaks of the salt marshes, of the many waterways, of the rounded islands — then covered with woods, now bare. What is now the Charles River they named for

De Monts, — Rivière Du Guast. Their next stopping-place was at Plymouth, which again they charted, and being delayed by an east wind they visited the Indians, who returned the visit in great numbers. Thence they circled the bay, doubled Cape Cod, and steered along the great stretch of white sand beach till they came to the elbow of the cape which they called Malabarre. Here they fell into trouble with the Indians. A scampish redskin stole a kettle from the camp-fire, and its owner, pursuing, was killed by the robber's comrades. This adventure, the dreariness of the scene, the shoals ahead, and the scarcity of provisions, warned them to return, and on the 29th of July they were back again at the Kennebec. Here they had an interview with an Indian chieftain named Awasson, who gave them news of another ship on the coast. "He told us," says Champlain, "that there was a vessel six leagues from there that had been fishing, and the people on board had killed five savages of this river under pretense of friendship. According to description, we judged these people to be English, and we named the island where they were 'Le Nef,' because at a distance it had that appearance." This was Monhegan, and these lines are the only allusion in Champlain's narrative to other voyagers on the coast. The ship the Indians had seen was the Archangel, commanded by George Waymouth, first of the English navi-

gators on the shores of eastern Maine. De Monts had found no spot for his colony more to his liking than the lovely bay into which he had looked upon his first arrival, and so in August he removed from St. Croix to Annapolis Basin to found the famous settlement of Port Royal. Then, warned by Poutrincourt that his enemies were busy in Paris, and leaving Pontgravé in command at Port Royal, De Monts sailed for France.

We cannot here follow the adventures of the colonists or trace in detail the after careers of the leaders. For fortitude, devout serenity, and prudent zeal it would be hard to match these pioneers of New France. The name of Champlain [1] is writ large on this continent. With sword in one hand and cross in the other, he became the father of Canada and the dauntless explorer of the western wilds. His blithe courage planted and upheld the fleur-de-lis on the rock of Quebec, and there on Christmas day of 1635 he died, striving to the last for the welfare of his colony, "for the glory of France and the Church," and glad to draw his last breath in the wilderness, where, as he wrote, "he had always desired to see the Lily flourish

[1] The best lives of Champlain are Abbé Casgrain's *Champlain, sa Vie et son Caractère*, Quebec, 1898; Gabriel Gravier's *Vie de Champlain*, Paris, 1900; Henry D. Sedgwick's *Samuel de Champlain*, Boston, 1902; and the memoirs by Dr. Slafter in the Prince Society's edition of Champlain's works, and in Winsor's *Narrative and Critical History of America*.

and also the true religion, Catholic, Apostolic, and Roman."[1]

[1] A thoroughly adequate account of the St. Croix colony is contained in the monograph by Professor W. F. Ganong entitled "Dochet (St. Croix) Island," and published in the *Transactions of the Royal Society of Canada*, 2d series, vol. viii, section iv, 1902. This is a paper of more than one hundred pages, and includes copious quotations, with translations, from the contemporary narratives of Champlain, Lescarbot, and Biard, reproductions of Champlain's maps and drawings, copies of all the modern maps, a complete bibliography, discussion of the geology and natural history, and very full notes and comments. See also the accounts of the celebration of the three hundredth anniversary of the expedition contained in *Acadiensis*, 1904–1905, and the *Canadian Magazine*, August, 1904. All the local histories give more or less detailed accounts of the colony, but none are so complete and accurate as that of Professor Ganong, which leaves nothing to be desired.

II

SAINT SAUVEUR

Beneath the westward turning eye
A thousand wooded islands lie, —
Gems of the waters ! with each hue
Of brightness set in ocean's blue.

. . . . . .

And there, beneath the sea-worn cliff,
On which the Father's hut is seen,
The Indian stays his rocking skiff,
And peers the hemlock-boughs between,
Half trembling as he seeks to look
Upon the Jesuit's Cross and Book.
There, gloomily against the sky
The Dark Isles rear their summits high ;
And Desert Rock, abrupt and bare,
Lifts its gray turrets in the air.

WHITTIER.

SAINT SAUVEUR. 1613

The winter of 1605–6 was one of much suffering at Port Royal, though by no means so fatal as the experience at Saint Croix. It was manifestly impossible to maintain the colony without succor from home, and as midsummer approached and no ship appeared, Pontgravé grew anxious and finally embarked all his company in two big boats he had built and, leaving two bold volunteers to hold the fort, set out to coast along the shore, hoping to find some fishing craft that would carry them home. Hardly had they gone when the ship Jonas, with Poutrincourt in command, and bearing that remarkable chronicler and poet and all-round good fellow, Marc Lescarbot, with a considerable reinforcement and supplies, sailed into the basin. The ship had been two long months on the ocean voyage. Fortunately Poutrincourt had on his way detached a boat to explore the coast about Cape Sable, and this party met Pontgravé and his retreating colonists and turned them back; so all were soon reunited at Port Royal. Then Pontgravé took the Jonas and sailed for home, and Champlain, this time with the indefatigable Poutrincourt for a comrade, made a third voyage along the shores of the Gulf of

Maine until again obstructed by the head winds and the shoals at Monomoy. On their return "near Mount Desert" on a stormy night, the rudder broke and they barely escaped wreck. "I will not," writes Lescarbot, "compare their perils with those of Ulysses, nor yet of Æneas, lest thereby I should sully our holy enterprise with things impure."

Lescarbot's breezy narrative tells the whole story of the next winter with its busy industries and its merry revels. Port Royal was beginning to wear the aspect of a thrifty settlement, but with the spring came bad news. De Monts's enemies had at last triumphed, and the exclusive right of trade granted to his company had been withdrawn. Religious bigotry, which could not endure that New France should be ruled by a heretic, had combined with the indignant jealousy of the merchants who had been shut out from the fur-trade to bring about this result. Without the revenue derived from the trade monopoly the colony could not be carried on, and with heavy hearts the Frenchmen said farewell to their palisaded fort, their blooming gardens, their mill and storehouses, and the friendly Indians, spread sail for France, and reached St. Malo in October, 1607.

De Monts, who still held his grant and his rights as viceroy, turned his attention to the St. Lawrence, whither Champlain led an expedition in the next summer to found Quebec. Poutrincourt

obtained a confirmation of his grant of Port Royal and planned and worked for three vexatious years for a chance to return. Meanwhile the party of the Jesuits was growing strong at the French court, and that society was not slow to perceive the possibilities of New France as a missionary field. When at last Poutrincourt had settled his lawsuits and was ready to start with a new company, he found himself commanded to take a Jesuit, Father Pierre Biard, professor of theology at Lyons, with him. Now Poutrincourt was a good Catholic, but he had no love for the Jesuits, and when he sailed from Dieppe on February 10, 1610, he took with him one Father La Flesche, but left Father Biard behind.

But now the hardest blow of all befell the infant colony. On the 14th of May, 1610, Henry the Fourth fell under the assassin's knife; and soon after, De Monts, deprived not only of his monopoly but also of his master's sympathy and support, surrendered the commission he held as viceroy of New France. The infant colony needed a more powerful friend; and the Prince of Condé, the chief of the Huguenot party, was induced to lend his name to the enterprise. His leadership, however, was only nominal. The proprietary rights were soon, to all intents and purposes, lodged in the hands of the Jesuits. Antoinette de Pons, Marquise de Guercheville, a lady of honor to the queen, was a devout adherent of

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the Church of Rome, and an enthusiastic admirer of the Society of Jesus. The missions which that society had been carrying on with wonderful energy in Asia and in South America awakened her warmest interest, and she was glad to give her influence and wealth to further plans for similar work in New France. Biard's plight especially stirred her sympathy. She sought De Monts in his native town of Pons, to the government of which he had been reappointed, and offered to buy his patent. The moment was favorable to the success of her plan. De Monts stood in pressing need of money. Pons was one of the strong places secured to the Protestants by the Edict of Nantes, and great pains had been taken since the close of the civil war to repair its walls and fortifications. But Pons was poorly garrisoned; and its citizens, sharing in the uneasiness that pervaded the Reformed body after the tragic death of Henry the Fourth, were anxious to augment their military force.[1] The bargain was made. The garrison of the little town, destined to be dismantled a few years later by the troops of Louis the Thirteenth, was strengthened; and the title to the proprietorship of half the continent, save only the little seigneury of Port Royal, which was confirmed to Poutrincourt, passed from De Monts to Mme. de Guercheville.

[1] *Histoire des églises reformées de Pons, Gemozac et Mortagne, en Saintonge*, par A. Crottet, Bordeaux, 1841, pp. 101–107.

MADAME DE GUERCHEVILLE

The next summer, when Biencourt, the gallant son of Poutrincourt, returned to France he found himself obliged to take back with him to Port Royal not only Biard, but another Jesuit, Enemond Masse. On their arrival Poutrincourt returned to France to arrange for supplies, Masse went to live among the Indians to learn their language, and Biard in the autumn of 1611 ranged with Biencourt along the coast seeking a suitable site for his mission. They went as far as the Kennebec, where they found the Indians sullen and unresponsive because of the treatment they had received at the hands of the English who in 1607 and 1608 had made the disastrous attempt to plant a colony at the mouth of the river. In November the voyagers were back at Port Royal,[1] and Biard had decided that Kadesquit on the Penobscot was the place for the Jesuits to begin their work. Then the winter settled down again, but this time there was none of the genial good-fellowship that made pleasant the winter of 1607. The colonists were quarrelsome, and there was constant friction between the unwelcome Jesuits and the young commander, Biencourt, and his friends. The black robe of the priest and the brown capote of the trader were not well matched. Larger elements of discord, too, brooded over

[1] For this voyage of Biencourt and Biard see Biard's letter printed in *Maine Hist. Soc. Coll.* second series, v. ii, 418, and Biard's *Relation*, i, 32.

the settlement. National rivalries began to be talked about around the fires. Englishmen had planted a colony — no one knew how feeble it was — down on the James River, and Dutchmen had established a trading post on the end of Manhattan Island. The French claims were represented only by this shivering band among the snowdrifts at Port Royal and by another little group where "deep within the wild monotony of desolation, on the icy verge of the great northern river, the hand of Champlain upheld the fleur-de-lis on the rock of Quebec."

Before the winter had passed, the vessel sent by Poutrincourt arrived with provisions, but bringing also another Jesuit, a lay brother, who came as the business representative of Mme. de Guercheville, and bringing also the news that the devout lady of honor had won to her plans the support of the queen mother, Marie de Medicis, and many of the courtiers, "who found it a more grateful task to win heaven for the heathen than merit for themselves," and was preparing to send out her main expedition the following year.

It was on the 12th of March, 1613, that this expedition finally set sail from Honfleur. The ship Jonas, formerly in the service of De Monts, bore the new colony. She was a little vessel of about one hundred tons, and Charles Flory was master of her. The chief of the expedition was the Sieur de la Saussaye, and with him went another Jesuit,

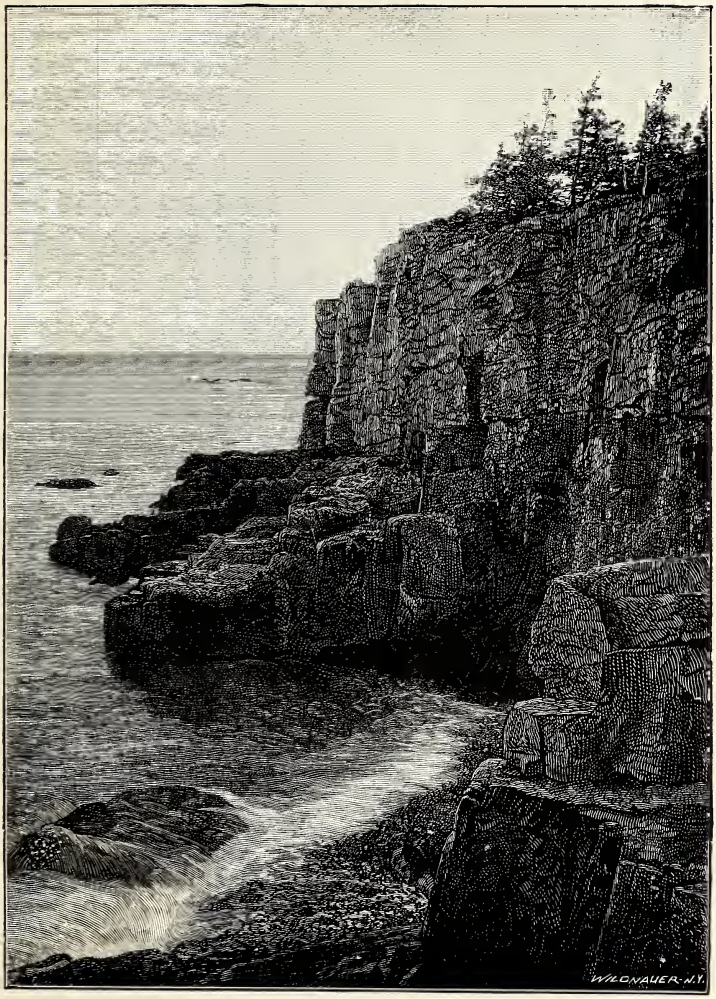
Father Quentin, the lay brother Gilbert du Thet, and forty-eight settlers, artisans and laborers. They carried horses, goats, and all things deemed needful by the pious patrons of the enterprise. A voyage of two months brought them to La Hève, where they set up a cross and the shield of Mme. de Guercheville. At Port Royal they found that famine had scattered the settlers into the woods in the search for food. Fathers Biard and Masse were taken on board the Jonas, and all was ready.

"We were detained," says Father Biard, "five days at Port Royal, by adverse winds, when a favorable northeaster having arisen, we set out with the intention of sailing up Pentegoet [Penobscot] River, to a place called Kadesquit, which had been chosen for our new residence, and which possessed great advantages for this purpose. But God willed otherwise, for when we had reached the southeastern coast of the Island of Manan, the weather changed, and the sea was covered with a fog so dense that we could not distinguish day from night. We were greatly alarmed, for this place is full of breakers and rocks, upon which, in the darkness, we feared our vessel might drift. As the wind did not permit us to put out to sea, we remained in this position two days and two nights, tacking sometimes one way, sometimes another, as God inspired us. Our tribulation led us to pray to God to deliver us from

danger, and send us to some place where we might contribute to His glory. He heard us, in His mercy, for on the same evening we began to discover the stars, and in the morning the fog had cleared away. We then discovered that we were near the coast of Mount Desert, an island which the savages call Pemetic. The pilot steered towards the eastern shore, and landed us in a large and beautiful harbor. We returned thanks to God, elevating the Cross, and singing praises with the holy Sacrifice of the Mass. We named the place and harbor Saint Sauveur."[1]

As they lay at anchor a quarrel arose between the sailors and the colonists. It appeared that the agreement made in France was to the effect that the sailors were bound to put into any port in Acadia that should be designated by the Jesuits and remain there three months. The sailors maintained that they had thus arrived at a port in Acadia, and that the term of three months ought to date from this arrival. To this it was answered that Mount Desert was not the port designated, which was Kadesquit, and therefore that the time they were at anchor was not to be taken into account.

[1] The landfall cannot be exactly identified. It was on the "eastern shore" of the island, and in a "large and beautiful harbor." It was also, as the later narrative shows, some nine miles from the Indian village at the entrance of Somes Sound. It was therefore somewhere in the vicinity of Bar Harbor. The name of Saint Sauveur was transferred to the final settlement.



OTTER CLIFF

"While this question was pending," says the Father, "the Savages made a fire, in order that we might see the smoke." On being assured that the Fathers from Port Royal were in the ship, Indians came alongside. Biard recognized them as some of those he had met on his journey of exploration two summers before. These savages asked the colonists to establish themselves at Pemetic (Mount Desert), urging that it was "quite as good a place as Kadesquit," but the Jesuits would not listen to them until they described how "Asticou, our Sagamore, is sick unto death, and if you do not come to our village, he will die without baptism and you will be the cause of his going to hell. He wishes to be baptized." No priest could withstand that appeal: so Father Biard and the interpreter and La Motte, the mate of the Jonas, got into the Indian canoes and were paddled along under the dark cliffs of Newport mountain, by the surf-beaten rocks of Schooner Head and Great Head, by fir-clad points and islands, "for three leagues," until they came to the Indian village on what is now Manchester's Point at the entrance of Somes Sound. Here they found that the illness of the chief was no more than a pretext by which the savages had induced them to view the spot where they wished the Jesuits to settle; and their device was abundantly successful. The point opposite the Indian village seemed an ideal place for their

colony, and so, as this settled all disputes, the ship was brought round and it was unanimously agreed to remain at Mount Desert.

Father Biard thus describes the chosen site: "This place is a beautiful hillside sloping gently from the seashore, and supplied with water by a spring on either side. There are from twenty-five to thirty acres, covered with grass, which, in some places, reaches the height of a man. It fronts the south and east. The soil is rich and fertile. The harbor is smooth as a pond, being shut in by the large island of Mount Desert, besides sheltered by certain smaller islands which break the force of the winds and waves, and fortify the entrance. It is large enough to hold any fleet, and ships can discharge within a cable's length from the shore. It is in latitude forty-four and one half degrees north, a position more northerly than that of Bordeaux.[1] . . . When we had landed in this place, and planted the Cross, we began to work, and with the work began our disputes, the omen and origin of our misfortunes. The cause of these disputes was that our Captain, La Saussaye, wished to attend to agriculture, and our other leaders besought him not to occupy the workmen in that manner, and so delay the erection of dwellings and fortifications. He would

[1] Father Biard's description so clearly identifies the site of Saint Sauveur that Parkman and all the other authorities agree that it must have been at Fernald's Point at the entrance of Somes Sound.

not comply with this request, and from these disputes arose others, which lasted until the English obliged us to make peace in the manner I am about to relate."

For the pious hopes of the originators of the enterprise and the activities of the pioneers were doomed to sudden and surprising extinction. Some Indians fishing in their canoes off the outer islands descried a vessel and, boarding her, made known to the captain that white men were building houses at Pemetic. Now the ship was the Treasurer[1] of Jamestown in Virginia, com-

[1] The ship Treasurer first appears in the annals of the Virginia trade in 1612, when she came out in command of Argall, who had previously made two voyages to Virginia, first in 1609 in command of a vessel sent by John Cornelius, one of the London Company, "to trucke with the Colony and fish for sturgeon" (Smith's *Virginia*, p. 88), and second in 1610 in command of the Delaware bearing Lord Delaware, the new governor. Lord Delaware returned to England on account of his ill health, in March, 1611, and soon after placed Argall in command of the Treasurer, a new vessel of about 250 tons which he and several noble associates had built for the Virginia business. John Pory, secretary of Virginia, in his letter to Sir Dudley Carleton (*Mass. Hist. Soc. Coll.* fourth series, ix, 4) calls her a "man of warre," and says that Argall was part owner of her. Argall continued in command of this vessel for four years. In her he procured corn from the Indians for the starving settlers at Jamestown, and in her he effected the capture of Pocahontas, which secured the Virginia colony from the hostility of the Indians. In her in 1613 he made the expedition against the French colonies in Maine and the Dutch at Manhattan, and in her he returned to England in 1616 with Sir Thomas Dale, Pocahontas, and her husband, John Rolfe. Argall came back as deputy governor of the colony, and the Treasurer remained in the

manded by Samuel Argall. From the mimic gestures of the Indians and the word "Norman" Argall guessed that the settlers at Pemetic could be none other than Frenchmen, and though ostensibly on a fishing voyage, he really bore a commission commanding him to expel Frenchmen and other interlopers from the territory of King James. Detaining one of the Indians as an unwilling guide, — for too late did the savages discover that these white men were foes to their new friends, — Argall set all sail, and soon was racing into the Western Way before the strong southwester, the British flag flying, and "the drums and trumpets making a furious noise."

The French were utterly surprised. The pilot shoved off in the longboat to meet the incoming stranger, but discovering the evident hostile intent he hid behind Greening's Island. The mate and a dozen others tumbled aboard the Jonas, but they could do nothing for defense, nor could they escape, for the sails had all been unbent and rigged as an awning against the summer sun. The governor and most of the men stayed on shore. When they came within range of the Jonas the English fired a volley which the French in their consternation were unable to return, until Father Gilbert du Thet, hearing Captain Flory

service of the Company until in 1620, when being found "starke rotten and unserviceable," she was broken up at Bermuda and her guns used to equip the forts there.

FERNALD'S POINT

order his men to fire, "took a match and caused our cannon to speak as loudly as the enemy's," only, as Father Biard adds, "the misfortune was that he did not take aim, if he had done so there might have been something more than noise." The Treasurer ranged alongside of the Jonas and fired another volley, by which the captain and three others were hurt, and the brave young priest, du Thet, fell mortally wounded across the helm.[1] As the English boarded the ship the French threw themselves into the rowboat or into the water and made for the beach. Two more were killed as they swam,[2] while the French on shore, seeing the fate of their comrades, fled into the woods or up the crags of Flying Mountain.

And now Argall proved himself as wily as he was prompt. In the half-finished fort he found the strong box of the governor, La Saussaye, and from this he took all the papers and credentials of the colonists. Gradually the French, finding nothing but starvation before them in the woods, came in and yielded themselves prisoners. La

[1] He died the next day. "Thus," said Biard, "his prayers were granted, for, on our departure from Honfleur, he had raised his hands and eyes toward heaven, praying that he might return no more to France, but that he might die laboring for the salvation of souls, and especially of the savages. He was buried the same day at the foot of a large cross which we had erected on our arrival."

[2] "They were both," says Biard, "promising young men, Le Moine from Dieppe and Nenen of Beauvais. Their bodies were found nine days afterwards and carefully buried."

Saussaye was brought before Argall, who charged him with being a trespasser upon the territory of the king of England. This La Saussaye naturally denied, and claimed his rights under the grants of the king of France, but as he was unable to produce his commission, he and his comrades were held as prisoners and the French camp given to the pillage of the Virginians. "It is difficult," says Father Biard, "to believe how much sorrow we experienced during this time, for we did not know what was to be our fate. On the one hand, we expected either death or slavery from the English; and on the other, to remain an entire year among the Savages seemed to us a lingering and painful death."

Argall's act has been censured as a mere buccanneering or piratical enterprise, undertaken in the course of a fishing voyage. Even Parkman says that it was utterly unauthorized.[1] But the

[1] Sir Samuel Argall was born in Bristol, England, in 1572 and died in 1639. He first came to Virginia in 1609 and was for ten years closely associated with the colony. His character has been almost uniformly execrated by writers on the history of Virginia. The chief accusations against him are contained in the letter of the Council of the London Company superseding him in the office of deputy governor of Virginia in 1618. The charges recorded in that letter have been accepted by the historians as if they were authentic. It should, however, be noted that these charges of greed and rapacity and fraudulent practices are indefinite and unaccompanied by proof. After his return to England Argall courted investigation, but the case was never pressed, and the suit instituted against him came to nothing. The records of the London Company show that the same men who signed the

Virginia records prove that his enterprise was an authorized one and was undertaken with the

letter of recall containing the charges showed him afterwards respect and friendship.

The deed by which Argall is best known, the capture of Pocahontas in 1612, has usually been denounced as an act of infamous treachery, but it was certainly defensible on grounds of public policy and its results were beneficial to the infant colony. The object of the capture of Pocahontas was set forth clearly by Argall himself (Letter to Hawes, Purchas, iv, 1765). He says that he had resolved to seize Pocahontas "for the ransom of so many Englishmen as were prisoners with Powhatan." This purpose was accomplished, for the English captives were restored and peace was established between the Indians and the colonists. Before a year had passed Pocahontas regarded her abduction as the happiest event of her life and refused to return to the Indians, declaring that she "would dwell with the English who loved her best." By an apparently legitimate stratagem Argall thus accomplished a ransom and a peace which Sir Thomas Dale had said would require an army of two thousand men, and put an effectual and permanent check upon the hostility of the Powhatans.

Between 1617 and 1619 Argall was the deputy governor of Virginia and proved himself harsh but efficient. The stringent regulations which he adopted for the government of the colony have been censured for their severity but appear to have been well adapted to the exigencies of the situation and to the unstable and motley character of the people under his government. His Sunday laws, which have been particularly condemned as acts of tyranny, were really gentler than the laws of Sir Thomas Dale which they superseded, while the outcry against his trade regulations was obviously raised by avaricious speculators whose illicit trade was interfered with.

After his return to England Argall served in 1620 as Captain of the Golden Phœnix in the expedition under Sir Robert Mansell against Algiers. In 1623 he was knighted by King James, and two years later, in the war with Spain, he was given command of a small fleet in the Channel which captured and sent in seven Spanish prizes. He then joined the unsuccessful expedition

definite purpose of dispersing the French in Acadia. It is true, indeed, that no one in Vir-

under Sir Edward Cecil against Cadiz. Argall's ship, the Surprise, of six hundred tons, forty guns, and two hundred and fifty men, was made the flagship of the Earl of Essex, the vice-admiral of the fleet.

The unsparing obloquy which rests upon Argall's name seems, upon careful investigation, to be chiefly based upon the artful accusations of jealous detractors or vindictive enemies. It should be remembered that the early history of the Jamestown colony is a story of quarrels (Fiske, *Old Virginia*, p. 98). All the chroniclers had to take sides with one party or another in the controversies that darken the story of the beginnings of the settlement. In reading the accusations and vindications in the writings of Wingfield and Percy and Newport and Smith and Pory and Hamor and the rest of the original authorities, one has always to make allowances for the personal animosities. Further, it is well known that the short history of the London Company is a story of strenuous political controversy. There were two parties in the Company, one the "Court" party led by Sir Thomas Smith and the Earl of Warwick, the other the "Country" party led by the Earl of Southampton and Sir Edwin Sandys. The contemporary writers, upon whom the later historians depend, were earnest partisans, praising their friends and colleagues and condemning their enemies. Historic justice has decreed that the "Country" party represented the side of enlightenment and progress, and the modern historians naturally and legitimately incline to believe the reports of the writers who represent that side. Argall belonged to the "Court" party. He was a kinsman of Sir Thomas Smith and a close friend of the Earl of Warwick.

The first historical work about Virginia written in the modern spirit is Stith's *History of the First Discovery and Settlement of Virginia* (1747), and all the modern histories are more or less based on that book. Now Dr. Stith, who was the learned president of William and Mary College, had before him when he wrote the record of the London Company transcribed by Sir Edwin Sandys and Nicholas Ferrar, and he naturally adopted their point of view. Stith's account of Argall thus reflects the censures of his enemies and is undoubtedly colored by their personal bitterness.

ginia knew about the arrival of La Saussaye's colony at Mount Desert, but the Virginia authorities could not but be aware of the earlier attempts at French colonization. Lescarbot's "France Nouvelle" was published in Paris in 1609 and Erondell's English translation in the same year. Sir Thomas Gates and Sir Thomas Dale in Virginia undoubtedly knew this book and knew too that the colonies described by Lescarbot were planted within the territory comprehended in King James's patents. The charter of Virginia directed the governor "to repel and resist, as well by sea as by land, by all ways and means whatsoever, all and every person and persons . . . who shall attempt to inhabit within the said several precincts and limits." The "precincts," as defined in the same instrument, covered all the territory between the 34th and 45th parallels of latitude. The colonists were also authorized to "take and surprise" unlicensed ships found trading in any harbors within the same limits. Argall was, therefore, not only authorized but commanded to break up the French settlements at "Santa Cruz and Port Royal." As the nations were at peace it was given out that he was going

Argall was undoubtedly a bold, resolute, somewhat ruthless and unscrupulous man of action, but his exploits do not seem to deserve the superfluous condemnation bestowed on them. It would not be very difficult to rehabilitate his character and set him in the line of the English sea kings whose deeds, though quite as piratical as those of Argall, are extolled as heroic.

fishing, but his equipment, a "man of warre," armed with fourteen guns and manned by sixty musketeers, was hardly one for a peaceful fishing voyage. He was on his way to execute his orders when the information gained from the Indians led him first to the newer and nearer settlement at Mount Desert. There he discharged the duty laid on him vigorously and, in spite of the insinuations of Biard, without resorting to any stratagems that were not judicious and natural. The records of Virginia completely vindicate him from the common charge of piracy and mention that he was given a certificate, under the seal of the colony, declaring that he had in no way exceeded the commission given him.[1] His exploit was the premonition of a great and inevitable conflict, not to be decided until, nearly one hundred and fifty years later, Wolfe climbed the Heights of Abraham.

What now was to be done with the prisoners? Argall had no desire to take them to Virginia, and he could not leave them where they were. He treated them well and took the Jesuits to his own table. La Saussaye himself, and "at least ten others," testified that he committed upon them no act of cruelty, but showed them humanity and courtesy. Biard, writing after his return home, when he had nothing to gain by flattery, wrote

[1] Smith's *Virginia*, p. 115; Hamor, p. 39; *Mass. Hist. Soc. Coll.* second series, ix, 5; fourth series, ix, 41.

that Argall showed himself "such that we have reason to wish, for his sake, that he may henceforth serve a better cause, where the nobleness of his heart may be displayed in befriending and not in injuring worthy people." Many consultations were held between Argall and La Saussaye, and, at night, between the French and their pilot, Bailleul, who had not been captured. Finally La Saussaye elected to try and reach the French fishing vessels which came every summer to fish on the banks of Newfoundland. Accordingly he and Father Masse[1] with thirteen others were given the "barque," evidently a large open boat like the "patache" of Champlain's voyage, and a good store of provisions, and, joined by the pilot and his boat, they rowed and sailed eastward along the shore until, on the southern coast of Nova Scotia, they met two French trading vessels, which bore them safely to St. Malo.[2]

[1] Masse returned to Canada in 1625, was sent home by Admiral Kirk, returned again in 1633, and died in 1646, when on his way to confess the garrison at Fort Richelieu.

[2] The length of the stay of the Jesuit colony at Fernald's cannot be accurately stated. Some of the earlier historians have given the impression that the French made permanent settlements in 1613, or at least that their stay was prolonged. In a paper read before the Maine Historical Society, December 7, 1893, Rev. E. C. Cummings pointed out that the historians Williamson and Bancroft had made the same mistake. In Williamson's *History of Maine*, vol. i, p. 206, we are told, in reference to Father Biard and his companions: "It is supposed the place of residence selected by the missionaries was on the western side of the pool, a part of the sound which stretches from the south-

The captured Jonas, with her "pinnace," Captain Flory, the mate La Motte, and Fathers Biard

easterly side to the heart of the island. Here they constructed and fortified a habitation, planted a garden, and dwelt *five* years, entering with great zeal and untiring perseverance upon the work of converting the natives to Christianity."

There is no indication that Williamson was acquainted with Father Biard's Relation. Bancroft was acquainted with the original source of information, but he permits a similar error to be implied in his account. Bancroft says (*History of the United States*, 9th edition, vol. i, pp. 27, 28): "A French colony within the United States followed, under the auspices of Mme. de Guerchville and Mary of Medici; the rude intrenchments Saint Sauveur were raised by de Saussaye on the eastern shore of Mount Desert Isle. The conversion of the heathen was the motive of the settlement; and under the summer sky, round a cross in the centre of the hamlet, matins and vespers were regularly chanted. France and the Roman religion had appropriated the soil of Maine." The reader is allowed to enjoy this idyllic picture till more than a hundred pages farther on, when Argall appears upon the scene; it is natural to suppose that the settlement lasted for a considerable period.

Exactly how long "matins and vespers were regularly chanted" round the cross at Fernald's Point we cannot say. The dates which bound the whole adventure admit of only a short stay. On May 16, 1613, the Jonas sighted Cape la Hève, and on November 9, 1613, Argall left Port Royal with Father Biard among his passengers. Between these dates Saint Sauveur was established and destroyed, and Argall had sailed from Mount Desert to Virginia, remained there for a time, and then sailed back again to complete, at his leisure, not only what was lacking in the devastation at Saint Sauveur, but also the destruction of Saint Croix and Port Royal. Here, then, are less than six months distributed between the voyage from La Hève to Port Royal, the getting away from that place, the voyage from Mount Desert, the development of the settlement, the period of invasion and pillage, the voyage to Virginia and detention at Jamestown, the return voyage to Port Royal. It is therefore obvious that the stay of the French at Fernald's Point could hardly have exceeded a few weeks, and may have been measured by days.

and Quentin, and the rest of the company, were carried to Virginia. There the acting governor, brusque Sir Thomas Dale,[1] threatened the prisoners with the halter, but Argall's interposition secured for them better treatment. Argall was directed at once to fit out the Treasurer, the Jonas, and the captured pinnace and return to complete his work of destruction among the French settlements. Biard went with the expedition and, it is alleged, encouraged it "out of the indigestible malice" he bore to Biencourt. In his own narrative he declares his purpose was to find an opportunity of escape, but it is plain that both the French and English looked upon him as a traitor.[2] At Saint Sauveur the Englishmen pulled down the Jesuit's cross and razed the unfinished defenses; then they went on to Saint Croix and demolished the old buildings there, and then crossed to Port Royal, where they burnt the entire establishment, pulled up the growing crops, and carried away the stock. Biencourt

[1] "Hard-headed, indomitable, bristling with energy, full of shrewd common sense, Sir Thomas Dale was always equal to the occasion. . . . He was a soldier who had seen some of the hardest fighting in the Netherlands and had afterwards been attached to the suite of Henry, Prince of Wales. . . . Dale was a true English mastiff, faithful and kind but formidable when aroused, and capable of showing at times some traits of the old wolf. To the upright he was a friend and helper; toward depraved offenders he was merciless." Fiske's *Old Virginia*, p. 163.

[2] For the evidence in regard to Biard's treachery see Parkman, pp. 286–293, with references to Lescarbot and Purchas.

and his men were driven houseless into the wilderness.[1]

As the ships returned to Virginia a storm dispersed them. The pinnace foundered with six Englishmen in her, and the Jonas, in command of Argall's lieutenant, Turnell, and with Fathers Biard and Quentin on board, was forced to bear away for the Azores. Obtaining provisions at Fayal, they sailed again and duly arrived at Pembroke in Wales. Thence the Jesuits were sent to Dover and to Calais, and Biard apparently returned "to the tranquil honors of his chair of theology at Lyons."[2] Complaint was made by Henri de Montmorenci, admiral of France, to the English government, of the high-handed proceedings of Argall. The reply conceded that Argall acted under a regular commission, but beyond the return of the Jonas to Mme. de Guercheville no redress was ever made. Argall returned to England in June, 1614, bringing with him

[1] In the spring following the English attack Poutrincourt arrived at Port Royal and found the place in ashes and his son wandering with his comrades in the woods. Despairing of his enterprise, he returned to France. In 1615 he was given command of the king's forces at the assault of Méry and fell in the attack. Biencourt partly rebuilt Port Royal, and the varied fortunes of the historic place are told in all the standard histories.

[2] Biard's narrative of his adventures can be found in *The Jesuit Relations*. The story of the voyage home is told in his letter written from Amiens on May 26, 1614, to P. Acquaviva, Général de la Compagnie de Jesus, and printed in P. Auguste Caryon's *Première Mission des Jesuites au Canada*, Paris, 1864. Biard died at Avignon, November 17, 1622.

Captain Flory and the rest of the prisoners. Flory was just in time to resume command of his restored vessel.

With the dispersion of the Mount Desert colony the dream of Jesuit dominion on our coasts vanished forever! But still to-day, when the mists envelop the crags and hills of the enchanted island, the departed shades flit by. In the chambers of imagery we see the unbroken wastes that greeted the bold explorers, the mountains silent in primeval sleep, and the untracked ocean mingling with the sky; and when the surf rolls on the rocky beach the rhythm sings of the poetry of those forgotten times; we hear the boom of the little cannon that the stout-hearted Jesuit fired at the advancing foe, and then the rattle of the volley that answered it; we hear the shouts of the warriors or the pattered Latin prayers of the learned professor of theology who left the cloisters to plant the cross under the shadow of desert mountains and gather the savage hordes around it. And when the breakers dash themselves against the crags and fall back in defeat they repeat the story of baffled human endeavor.

III

PEMETIC

Slow winging as the raven flies, the age-long Past hath sped;
Still forests guard, the eagles wheel, the osprey soars o'erhead;
A thousand ghostlike snows, dream-white, when winter moons
are keen,
A thousand drifts of bloom and song through tender mists of
green;
The salmon's leap, the blue jay's flight, the shadowy canoe,
These are the memories of the years that age and childhood
knew;
And loves and hates have flared and died as council fires were
blown,
Closed in the circle of the hills, unknowing and unknown!

Like sentinels the moving tides, slow pacing to and fro,
Sweep to the ocean and return with strong and searching flow.
The olden sleep — the virgin peace — the song of life unsung,
All, as of yore, and guarded well as when the world was young!
Before the dawn float fading mists, unveiling, as they die,
An empty sea whose blue waves leap beneath an empty sky,
An empty sea — save for a fleck of white upon the blue,
A lonely wing, of longer flight than ever sea-bird flew!

From the poem read by CHARLES CAMPBELL at the three hundredth anniversary of the landing of De Monts and Champlain at St. John, N. B.

PEMETIC

A CENTURY and a half of silence rolls between the dispersal of the Jesuit colony and the coming of the first English settlers to Mount Desert. Frenchmen and Englishmen, Catholics and Protestants, disputed the sovereignty of what is now Maine. Sometimes the boundary between the jurisdiction of the rival nations was at Pemaquid, sometimes at Passamaquoddy; but whether Mount Desert was in New England or in New France, its shores were for long periods untrodden by white men save when some fisherman or trader stopped for wood and water or some war-party made the island a rendezvous. The great hills were landmarks that no sailor could miss, and many an unrecorded traveler hailed them from the lonely sea. Captain John Smith, on his voyage of 1617, though he did not sail to the eastward of Penobscot Bay, saw the hills from afar and marked them on the edge of his famous map of New England. The Boston colonists made their landfall at Mount Desert, or Mount Mansell,[1] as the English at that time called the island,

[1] The name Mount Mansell was given to the island in honor of Sir Robert Mansell, vice-admiral of his Majesty's navy, who was one of the Council of New England and one of the signers

and John Winthrop wrote in his journal on June 8, 1630, of the joy with which the weary travelers, after two months' battling with the sea in the little Arbella, saw the hills, and of the fragrance that came from the spruce woods, and of the "fair sunshine and so sweet and pleasant an air as did much refresh us." But though almost unvisited by white men, the island

of the great patent in New England, called the Plymouth Charter. (Note of James Savage's in Winthrop's *History of New England*, p. 23.) Mansell's name, together with those of the other members of the New England Council, appears on the map of New England made for Sir William Alexander in 1622. (Figured in Winsor's *Nar. and Crit. Hist. of America*, iii, 306.) On this map each member of the Council seems to have been assigned special territory. Mansell's name covers the region about the Kennebec. Sir Samuel Argall's name appears on the territory of Plymouth. On the same map it is interesting to note that the Bay of Fundy is called Argall's Bay. The first use of Mansell's name for Mount Desert that I have been able to discover occurs in the well-known book published anonymously in 1622, entitled "A Brief Relation of the Discovery and Plantation of New England," commonly called the Council's "Relation." This quaint description contains accounts of the wild animals of New England, and among others of the moose, of which the writer says, "There have been many of them seen in a great island upon the coast called by our people Mount Mansell, whither the savages go at certain seasons to hunt them. The manner whereof is by making up several fires, and setting the country with people to force them into the sea, to which they are naturally addicted, and then there are others that attend them in their boats with bows and weapons of several kinds, wherewith they slay and take at their pleasure." The second use of the name Mount Mansell is in the journal of Winthrop quoted above. It gradually disappeared and by the end of the seventeenth century Mount Desert was the common name with both French and English.

was not without the touch of human life. The earliest voyagers on the American coast were not alone in making discoveries. The discoverers were themselves discovered. Champlain was conscious of this as he furled the sails of his "patache" in the lee of the desert mountains and saw the Indians peering out at the strange vessel from the headland. Nine years afterwards, when the Jesuit company in the Jonas saw the fog rise and disclose the same hills to view, there again were the Indians looking out at the ship and finally coming alongside in their canoes.

The Indians of eastern Maine were related by tribal connections and by language with the Algonquin family of Indians which spread at the time of the white occupation over most of the northern and eastern parts of the continent. Parkman says that the name "Algonquin" was originally applied to a group of tribes north of the St. Lawrence River, and that the difference in language between these original Algonquins and the Abenaki of New England and the Ojibwas of the Great Lakes corresponds roughly to the difference between French and Italian, or Italian and Spanish. Tribes of this Algonquin family met the Jamestown colonists in Virginia and welcomed the Pilgrims at Plymouth. They were found in Pennsylvania and New Jersey by the Quakers. As Pequots and Quinipiacs they

roamed what is now Connecticut; as Narragansetts they were found in Rhode Island; as Wampanoags in Massachusetts; as Pennacooks in New Hampshire. East of the Saco River these tribes were generally known as Abenaki,[1] though the English colonists often spoke of them as Tarratines. According to Ventromile, the Jesuit missionary, the proper form of Abenaki is Wabanaki, designating "the people of the place where the sky begins to look white in the morning," or "the people of the east." A number of tribal names are given to the different villages or com-

[1] See *The Abenakis and their History*, by Eugene Vetromile (1866); *Histoire des Abenakis*, par L'Abbé J. A. Maurault (1886); art. on "The Abenakis" in *New England Magazine*, N. S. iii, 42 (1890). See also articles by Lorenzo Sabine in *Christian Examiner* for 1851 and 1857; a sketch of the Abenaki in Hanson's *History of Norridgewock* (1849), and papers in the *Collections of the Maine Historical Society*, vi, 203 (1859), vii, 337 (1876); and second series, i, 309 (1890); *Mass. Hist. Coll. Soc.* ix, 207; *New York Col. Doc.* ix, 879.

The spelling of the name Abenaki differs with the various authorities. Father Rasles, who was killed by the English at Norridgewock, called his Indians the Abnakis, and Father Vetromile says that in the older French manuscripts the name is written Abenaquis or Abenaquois. Sullivan (*History of Maine*, p. 88, 1795) calls the Indians Abenaquis. Williamson (*History of Maine*, vol. i) follows Charlevoix in naming the Indians Abenaques. Mr. C. E. Potter (*Maine Historical Soc.* iv, 190) writes the name Abenaquies. Father O'Brien is probably right in saying that Abenaqui is the French and Abenaki the English of the name. The weight of English authority is certainly in favor of Abenaki, the spelling used by Governor Thomas Hutchinson (1760), by J. H. Trumbull, the chief American scholar in Algonquin, by Hon. J. P. Baxter, president of the Maine Historical Society, by Frederic Kidder, and by Francis Parkman.

munities of these people by Marault in his "Histoire des Abenaki" (1866). The Sokoki lived about the Saco River and Casco Bay, the Norridgewocks on the upper Kennebec, the Penobscots on the river of that name, and two tribes known to the French as the Etchemins and the Malecites farther to the east. Most of these people had their more permanent villages on the upper waters of the rivers, and were in the habit of making semiannual journeys to the islands of the seacoast to hunt in winter and to fish in summer. They also tilled the soil with intermittent industry and raised corn and beans.[1]

[1] In Winsor's *Narrative and Critical History of America*, Professor N. S. Shaler describes the Indians' cultivation of maize: "The aborigines, with no other implements than stone axes and a sort of spade armed also with stone, would kill the forest trees by girdling, or cutting away a strip around the bark. This admitted light to the soil. Then breaking up patches of earth they planted the grains of maize, among the standing trees: its strong roots readily penetrated deep into the soil, and the tops fought their way to the light with a vigor which few plants possess. The grain was ready for use within three months from the time of planting and in four months it was ready for the harvest.

"The beginning of civilization which the aborigines had made rested on this crop and on the pumpkin, which seems to have been cultivated with it by the savages, as it still is by those who inherited their lands and methods of tillage.

"The European colonists everywhere and at once adopted this crop and the method of tillage which the Indians used. Maize-fields with pumpkin vines in the interspaces of the plants became for many years the prevailing, indeed, almost the only crop throughout the northern part of America. It is hardly too much to say that, but for these American plants, and the American method of tilling them, it would have been decidedly more difficult to have fixed the early colonies on this shore."

It was these Abenaki that Champlain met in 1604, calling them "Etchemins," which seems to mean "people who live in canoes." It was these Abenaki of the Norridgewock family with whom Biencourt and Biard parleyed on their cruise of 1611. It was among the Abenaki of the Penobscot tribe that Biard determined to plant his mission. It was these Penobscots that he met at Mount Desert, whither they had come on one of their summer fishing journeys, and among whom the Jesuits settled. These Indians were regular visitors at Mount Desert, coming down each spring in their canoes, occupying their former wigwams of poles and bark, digging clams, catching fish, trapping beavers, and then returning to their palisaded village at Kadesquit on the Penobscot for the winter.[1] Had the colony of Saint

[1] Parkman's description of the life of these tribes is as follows:

"In habits they were all much alike. Their villages were on the waters of the Androscoggin, the Saco, the Kennebec, the Penobscot, the St. Croix, and the St. John; here in spring they planted their corn, beans, and pumpkins, and then, leaving them to grow, went down to the sea in their birch canoes. They returned towards the end of summer, gathered their harvest, and went again to the sea, where they lived in abundance on ducks, geese, and other water-fowl. During winter, most of the women, children, and old men remained in the villages, while the hunters ranged the forest in chase of moose, deer, caribou, beavers, and bears.

"Their summer stay at the seashore was perhaps the most pleasant, and certainly the most picturesque, part of their lives. Bivouacked by some of the innumerable coves and inlets that indent these coasts, they passed their days in that alternation of indolence and action which is a second nature to the Indian. Here in wet weather, while the torpid water was dimpled with

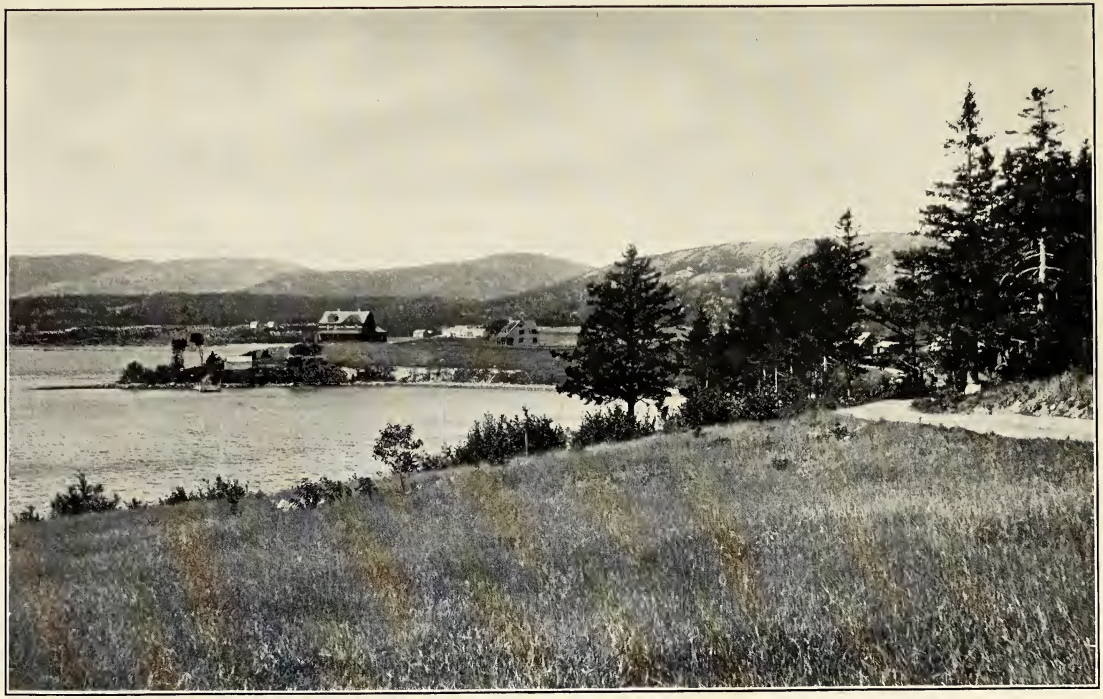
Sauveur continued, we should doubtless have been able to record the history of these Indians from the time when they were first discovered, for the Jesuits were observant and painstaking historians. Their carefully compiled letters, forwarded to the general of the society and stored in the archives at home, form to-day the best storehouse of our knowledge of the aboriginal tribes.

The Indian name for the island they thus early in history made a summer resort was "Pemetic," which the Abbé Marault translates "That which is at the head." Dr. Ballard of Brunswick, a better authority in Algonquin nomenclature, derives Pemetic from two words meaning the "sloping land," and adds that the name probably denoted a single locality on the island rather than the whole island. The great hill which stands fourth in the range counting from the east preserves the Indian name. The chief place of Indian resort was undoubtedly Manchester's Point at the entrance of Somes Sound. There the extent of the shell-heaps indicates long occu-

rain-drops, and the upturned canoes lay idle on the pebbles, the listless warrior smoked his pipe under his roof of bark, or launched his slender craft at the dawn of the July day, when shores and islands were painted in shadow against the rosy east, and forests, dusky and cool, lay waiting for the sunrise. The women gathered raspberries or whortleberries in the open places of the woods, or clams and oysters in the sands and shallows, adding their shells as a contribution to the shell-heaps that have accumulated for ages along these shores. The men fished, speared porpoises, or shot seals."

pation. There were other more or less temporary Indian villages of the same character at Hull's Cove on the northeastern shore and at Goose Cove on the southwestern side of the island. The name of Asticou, the sachem of these wandering tribes at the time of the Jesuit colony, was first used in 1882 for a summer camp of the Champlain Society at Northeast Harbor. Mr. J. H. Curtis adopted it for his estate on the eastern bank of the harbor; thence it mounted to the hill whose western slope is on this estate, and finally it was adopted for the post-office and group of houses at the head of the harbor.

The squalor of the lives of these Indians, the harshness of the winter climate, the accidents of the chase, the chances of their almost constant petty wars, all combined to keep the numbers of the wandering tribes small. A dozen lodges meant a large village, and these little clusters of wigwams were far apart. Though all of one stock and language, the Abenaki were constantly fighting among themselves. Biard's Indian interpreters who accompanied him on the voyage of 1611 and who came from the Penobscot or Passamaquoddy tribes, refused to accompany him beyond Monhegan, as their foes dwelt to the westward. The English records of the voyage of Captain George Waymouth (1605) and of the Popham colony on the Kennebec (1607) make it plain that the Indians whose chief seat



MANCHESTER'S POINT

was at Pemaquid were at war with the Indians living farther east, called by the English Tarratines, and still later accounts indicate that these Pemaquid Indians were finally overpowered and probably absorbed by their conquerors. The Jesuits and the English colonists both exaggerated the population of the wilderness. The nomadic habits of the Indians undoubtedly accounted for the inaccuracy in estimating numbers. The Jesuits were not above the desire to show a large number of converts, and the English settlers knew the eastern Abenaki only as the savage scourges of the border. The number of these detested foes was not likely to diminish as the hardy borderers told at the fireside their tales of sudden assault and cruel murder and rapine.[1]

In the eighty-five years between 1675 and 1760 there were thirty-six years of open and bitter warfare between the New England settlers on the one hand and the French and Indians on the other. When peace intervened it was hardly more than an armed truce. The conflict in New England itself was hardly more than a succession of murders and pillages, finding cause, not so much in the European wars that engaged the mother countries, as in the inevitable conditions of local rivalry and hostility. The reasons for the ever-

[1] See Parkman's *Pioneers*, Thwaites' Introduction to the *Jesuit Relations*, Frederick Kidder's *The Abenaki* (1859), and Baxter's *Sir Ferdinando Gorges*, ii, 19.

increasing bitterness of the Abenaki tribes toward the English were concisely described by one of the chiefs when he said, "Frenchmen do not take our lands. They open our eyes to religion. They give us good weight in trade. Englishmen rob us and kill us. Englishmen shall die."

It is not to be supposed that the Indians understood the issues between France and England that were being fought out both in Europe and America. They became the allies of the French and the implacable foes of the English partly because of the bitter enmities excited by the harsh treatment accorded them by brutal Englishmen, partly because of inherent vindictiveness, partly because of the influence exerted by attractive adventurers like Saint Castin [1] and other French-

[1] Jean Vincent de l'Abadie, Baron de Saint Castin, was a native of Oléron in Bearn on the slopes of the Pyrenees. He came to New France in 1665 an ensign in the regiment "Carignan-Sallières." When the regiment was disbanded he "followed his natural bent and betook himself to the Acadian woods." He established himself in the old fortified house at Pentagoet or Bagaduce, on the peninsula where the town of Castine now stands, and carried on a profitable trade with the Indians. With them he ranged the woods and shores or led them in forays against the English border. He married the daughter of the Penobscot chief Madockawando. He is described as "very daring and enterprising . . . a man of sound understanding, hating the English, who fear him." (Denonville au Ministre, November 10, 1686.) Parkman says: "He was bold, hardy, adroit, tenacious, and, in spite of his erratic habits, had such capacity for business that . . . he made a fortune of three or four hundred thousand crowns." He returned to France in 1701, and his half-breed sons, Anselm and Joseph, succeeded

men who, in striking contrast to the domineering habits of the English, identified themselves with the tribes, lived in the lodges, formed more or less permanent connections with Indian women, and joined in the hunts and forays. Most of all they were influenced by the urging of the French priests who by their unparalleled devotion early won the allegiance of the Abenaki to the Catholic faith, and attached them to it with as strong a bond as the essentially unstable nature of the Indians permitted. Priests like Rasle and Bigot and Thury, acting often under orders from Quebec, were constantly inciting their Indian followers to bloody retaliation for injuries received at English hands, and not only counseling war, but accompanying the war-parties against the defenseless villages of the heretics. "How long," cried the assiduous Thury, who was long the priest of the Penobscot mission, "will you suffer your lands to be violated by encroaching heretics! By the religion I have taught you, by the freedom you love, I bid you resist. Will you desert the bones of your ancestors and let the cattle of the heretics eat grass on their graves? God commands you to shake sleep from your eyes, to clean the hatchet of its rust, and to

him at Penobscot. See Parkman, *Frontenac*, p. 342; Wheeler's *History of Castine; Maine Hist. Coll.* vi, 110; *Mag. of Am. Hist.* May, 1883 (art. by Noah Brooks), and Longfellow's "The Baron of Saint Castine" and Whittier's "Mogg Megone."

avenge Him on His foes." Such urgency, working on the Indian's natural love of bloodshed and pillage, sent the Abenaki on foray after foray against the frontier settlements. The fear of the scalping knife and the midnight attack kept the English at bay for more than a century. Constant warfare, however, could not but steadily deplete the originally scanty numbers of the tribes. From the time of King William's War the decline was rapid, and the Indians were more dispirited and dispersed. When the final peace came the Penobscots had dwindled into insignificance, and their united bands could muster only seventy-three warriors. The word of the younger St. Castin was fulfilled: "My mother's people will waste away and there is no need of new wars to accelerate their doom." After Wolfe's victory at Quebec and the final withdrawal of the French, some of the remaining Indians followed their religious teachers to Canada, and their descendants can be found at St. Francis in the Province of Quebec. Only a few Penobscots, Micmacs, and Passamaquoddies remained in Maine, living mostly, as they do still, at Oldtown on the Penobscot and at the mouth of the St. Croix. It is significant that the first English settlers at Mount Desert in the year 1762 and later make no mention whatever of Indians in the neighborhood.[1]

[1] The story of the Indian border wars in New England is

It is impossible in this book to narrate the events of King Philip's War, whose flames continued to burn in Maine and New Hampshire long after they were quenched in the southern colonies, or of the barbarities of King William's War, which lasted from 1688 to 1698, and Queen Anne's War in the years from 1702 to 1711. In all this border warfare the eastern Indians were busily engaged, but for the most part the history of these times deals with the regions west of the Penobscot. The most eastern English fort was at Pemaquid, and save for Castin's post at Pentagoet, the French seldom came west of the St. John. The territory between was debatable ground, claimed by both parties and occupied by neither.

Occasionally within this century of warfare the fog curtain that hides Mount Desert lifts for a

fully told in Parkman's *Frontenac and New France* and *A Half Century of Conflict.* The original French sources are found in Charlevoix and in the voluminous reports sent by the Canadian officials to the colonial office in Paris. Many of these are printed in such collections as Margry's *Relations et Mémoires Inédits* and the New York Colonial Documents, vol. ix. Copious references to these and other original authorities will be found in Parkman. Contemporary English accounts are in books like Hubbard's, Penhallow's, and Church's histories of the Indian wars, Cotton Mather's *Magnalia,* the Massachusetts archives and the like. Innumerable references can be found in Winsor, *Crit. and Nar. Hist. of America.* See also such works as Drake's *Border Wars of New England* and the histories of the towns where fights or massacres took place, such as Wells, York, and Portland, Me.; Durham, Dover, Salmon Falls, N. H.; Deerfield, Groton, and Haverhill, Mass.

moment. In Hubbard's "History of the Indian Wars in New England"[1] there is record of the compact[2] made at Boston on November 6, 1676, between the Governor and the Council of Massachusetts and Mugg the Indian, in the name and behalf of Madockawando,[3] sachem of Penobscot, in which it was agreed that acts of hostility

[1] *The History of the Indian Wars in New England*, by the Rev. William Hubbard of Ipswich, was first published in Boston in 1677 and in the same year in London. A second edition was published in Boston in 1775 by Mr. John Boyle, and the work has since gone through the hands of many editors and publishers. The standard edition is that prepared by Mr. Samuel G. Drake, with a historical preface, copious notes, and a life of the author, and issued in 1865.

William Hubbard came to New England with his father in 1635, was graduated at Harvard in 1642, prepared for the ministry, and was settled at Ipswich as colleague with the Rev. Thomas Cobbet in 1656. For nearly fifty years he was a faithful pastor and chronicler of the events of his day. He died at Ipswich, September 14, 1704, at the age of eighty-three. As the colleague of young Cobbet's father, Mr. Hubbard was personally conversant with all the facts of Cobbet's captivity, and his book was published only a few months after the captive's return, so that we are well assured that the account is authentic.

[2] This treaty was the first of many similar agreements made between the Massachusetts authorities and the eastern Indians. Mugg, called by the English "Madockawando's prime minister," was a cunning, reckless savage, who had lived in the English settlements and could act as an interpreter. He was killed in the raid of 1677.

[3] Madockawando was for thirty years or more the master-spirit among the Penobscots, the tribe which most frequented Mount Desert. He is repeatedly mentioned by all the contemporary writers, the English depicting him as a "diabolical miscreant," the French as a great chief and faithful ally. With his death in 1698 the decline of his tribe began. He was succeeded by Wenamovet, whose name first appears on the treaty of 1693,

should cease and that the English captives and vessels and goods held by the eastern Indians should be returned. Mugg hastened to Penobscot with this covenant and the prisoners were delivered by Madockawando on the 25th of December, 1676, "amongst which prisoners," says Mr. Hubbard, "there was, by a more remarkable Providence than ordinary, added unto them, Mr. Thomas Cobbet, Son of that Reverend and worthy Minister of the Gospel, Mr. Thomas Cobbet, Pastor of the Church at Ipswich, who had all the Time of his Son's Captivity, together with his Friends, wrestled with God in their daily Prayers for his Release."

This Thomas Cobbet, the Indian captive, is the only white man known to have set foot on Mount Desert in the seventy years that followed the abandonment by Saint Sauveur. Throughout the years 1675 and 1676, when King Philip's War desolated New England, the frontier settlements had been harried by the Indians. The settlers had been murdered or carried into captivity and the scattered villages pillaged and burnt. One Walter Gendal had been driven from his house and, coming to Portsmouth, he induced some young men to accompany him in a "ketch," or pinnace of about thirty tons, belonging to Mr.

and who was busy in all the border fighting until 1726, when he signed a treaty with Governor Dummer that was followed by an unusually long peace.

James Fryer, a leading merchant of Portsmouth, to see if some of his goods could not be rescued and brought away. So in October, 1676, Gendal, with James Fryer, son of the merchant, John Abbot, skipper of the ketch, Thomas Cobbet, Jr., and six others sailed away from Portsmouth on this errand.[1] Cobbet, the son of the Ipswich minister, was a youth who had been for some years in the employ of Mr. Fryer, and had shown such "faithfulness, dexterity, and courage" that young Fryer "would not venture unless his friend would go along with him." The adventurers were surprised by the Indians as they lay at anchor, in October, at Richmond's Island. The wind was blowing right into the roadstead, so that they could hardly hope to beat out against it, and the Indians "annoyed them so fast with their shot that not a man of them was able to look above deck." Young Fryer, "venturing too much in view of the enemy," was badly wounded, and the rest, after defending themselves "with much courage and resolution, . . . were brought to the sad choice of falling into the hands of one of these three bad masters, the Fire, the water, or the barbarous Heathen, to whom at last they thought it best to yield."[2]

When the Indians came to share the prisoners amongst them, Cobbet "fell into the Hands of one of the ruggeddest Fellows, by whom within a

[1] Hubbard, ii, 33. [2] Hubbard, ii, 174.

few Days after his Surprizal, he was carryed first from Black-point, to Shipscot River in the Ketch, which the Indians made them to sayl for them, into the said River, from thence he was forced to travel with his Pateroon four or five Miles overland to Daminiscottee, where he was compelled to row, or paddle in a Canoo about fifty five Miles farther to Penobscot, and there taking leave of all his English Friends and Acquaintance at least for the Winter, he was put to paddle a Canoo up fifty or sixty Miles farther Eastward, to an Island called Mount Desart, where his Peteroon used to keep his Winter Station, and to appoint his hunting Voyages ; and in that Desart-like Condition was the poor young Man forced to continue nine Weeks in the Service of a Salvage Miscreant, who sometimes would tyranize over him, because he would not understand his Language, and for Want thereof, might occasion him to miss of his Game, or the like. whatever Sickness he was obnoxious unto, by Change of Dyet, or other Account, he could expect no other Allowance than the Wigwam will afford. If Joseph be in the Prison, so long as God is with him there, he shall be preserved and in due Time remembred.

" After the End of the nine Weeks, the Indian whom he was to serve, had spent all his Powder, whereupon on the sudden he took up a Resolution to send his young Man down to Penobscot

to Mounsier Casteen to procure more Powder to kill Moose and Dear, which it seems is all their Way of Living at Mount Desart. The Indian was certainly over ruled by Divine Providence sending his Captive down thither; for a few Days before, as it seems, after the Indians in that Place had been Powawing together, he told him, that there were two English Vessels then come into Pemmaquid, or Penobscot, which proved so indeed: yet was it not minded by him surely, when he sent his Captive thither for Powder, for it proved the means of his Escape, which his Pateroon might easily have conjectured, if it had not been hid from him. As soon as he arrived at Penobscot, he met with Mugg, who presently saluted him by the name of Mr. Cobbet, and taking him by the Hand told him, he had been at his Fathers House, (which was November the first or second before, as he passed through Ipswitch to Boston) and had promised to send him Home, so soon as he returned. Madockawando taking Notice of what Mugg was speaking that Way, although he were willing that he should be released according to Agreement, (his Pateroon being one of the Sagamores Subjects, though during the Hunting Voyage of the Winter, he lived at such a Distance from him) began to demand something for Satisfaction, in a Way of Ransome, not understanding before that his Father was a great Preachman, as they use to call it: Reply was

made to him, that he should have something in lieu of Ransome, viz. a fine Coat, which they had for him aboard the Vessel; the which the Sagamore desired to see, before he would absolutely grant his Release: But upon sight of the said Coat, he seemed very well satisfied, and gave him free Liberty to return Home." [1]

Of Cobbet's companions captured with him at Richmond's Island, Gendal was sent to Portsmouth to gather a ransom, and upon his return, Mugg, the Indian leader, carried the wounded Fryer to Portsmouth, where, early in November, he died of his wound. Mugg went on to Boston to negotiate the treaty already mentioned and returned to Penobscot in the vessels sent to bring home the captives who were to be restored under the terms of that agreement. Abbot went with the Indians in the captured pinnace to the Sheepscot River. Thence, after a while, they sailed for the Penobscot, the Indians intending to go up the river and cross to Canada to get more powder and shot. They encountered an Autumn gale and as Abbot "found ways in his steering to make the

[1] Hubbard, ii, 197. For this story of Cobbet's captivity see also the *Narrative of New England Deliverances*, a letter written in 1677 by the Rev. Thomas Cobbet, Sen., to the Rev. Increase Mather, in which the minister of Ipswich concludes that his son's "redemption may be found among the special answers to New England's prayers. (*New Eng. Hist. and Gen. Reg.* vii, 216.) The story is also briefly told in S. G. Drake's *Book of the Indians*, p. 106. Felt's *History of Ipswich* contains sketches of Rev. Thomas Cobbet (p. 225) and of Rev. William Hubbard (p. 228).

danger seem more than it really was," the ten Indians in the ketch got frightened. Eight of them went ashore at Cape Newagen, and the other two at Damiscove Island. Abbot, thus left alone, chose "to cast himself upon the Providence of God in the Waters than to trust himself any longer with the perfidious savages on the dry land" — so "he came safe to the Isles of Shoals before the evening of the next day, February 19, 1677." [1]

The next glimpse we have of Mount Desert in the contemporary records is of more significance in the island's story. Hardly had Sir Edmund Andros [2] established himself in the New England governorship than he made, in the early spring of 1688, a journey eastward to inspect

[1] Hubbard, ii, 211.

[2] Sir Edmund Andros was born in London, December 6, 1637. His family had long been prominent in the island of Guernsey. He first came to America in 1666 as an officer in the army. From 1674 to 1681 he was governor of New York and in the latter year was knighted. When the Duke of York succeeded to the throne as James the Second, Andros was appointed governor of New England and arrived in Boston on the 20th of December, 1686. He had a tumultuous career in Boston, and upon the arrival of the news of the landing of the Prince of Orange, Andros was seized and imprisoned April 18, 1689. In February, 1690, he was sent home to England, and two years later was appointed governor of Virginia, where for six years he had a popular administration. He was governor of Guernsey 1704 to 1706, and died in London, February 27, 1714. See Memoir of Andros printed as an Introduction to the Prince Society's edition of the Andros Tracts, and Palfrey's *History of New England*, ii, 352.

the frontiers. He went by land from Boston to Portsmouth and then by sea to Pemaquid, where he went aboard the frigate Rose and sailed up Penobscot Bay. At Pentagoet he spoiled the fortified house of the Baron de St. Castin, an act wholly unprovoked and the signal for bloody vengeance wreaked by Castin's Indian allies on the defenseless people at Salmon Falls and Casco.[1] Andros caused a census to be made of all the white people living between the Penobscot and St. Croix rivers and it was evidently his purpose to claim for his government all the territory west of the St. Croix.

The record of this census is preserved among the Hutchinson papers in the possession of the Massachusetts Historical Society and is printed in the Collections of the Society, third series, i, 82. The document is dated May 11, 1688, and is headed, "Names of Inhabitants between the River Penobscot and St. Croix."

The list is as follows: —

At Penobscot.

St. Castine and Renne his servant.

At Agemogin Reach.

Charles St. Robin's son. La Flower and wife. St. Robin's daughter.

[1] In the Prince Society's edition of the *Hutchinson Papers*, ii, 304, is a letter from Edmund Randolph dated Boston, June 21, 1688, describing this exploit. See, also, Parkman's *Frontenac*, and Drake's *Border Wars of New England*, p. 10.

Pettit Pleasure by Mount Desert.

Lowrey, wife and child. Hind's wife and four children. — English.

In Winskeage Bay, on the eastern side of Mount Desert.

Cadolick and wife.

At Machias.

Martell, who pretends grant for the river from Quebeck.

Jno. Bretoon, wife and child of Jersey } his servants.
Latin, wife and three children, English }

At Pessimaquody, near St. Croix.

St. Robin, wife and son, with like grant from Quebeck.

Letrell, Jno. Minn's wife and four children — Lambert and Jolly Cure his servants.

At St. Croix.

Lorzy, and Lena his servant. Grant from Quebeck.

St. Castin and St. Aubin are the well-known names of the French Acadian leaders, but the name of "Cadolick" on the "eastern side of Mount Desert" may give us pause. There is on record at Quebec a deed[1] or "concession" dated July 23, 1688, granting Mount Desert, the neighboring island, and a considerable tract on the mainland about "la rivière Donaquet," to the Sieur de la Mothe Cadillac, said to be then living in "La Cadie." This grant was confirmed by King Louis XIV on May 25, 1689. From the Andros census we are led to assume that Cadillac was actually living on this grant in 1688.

[1] See the *New England Magazine*, March, 1903.

Antoine de la Mothe Cadillac was a native of Languedoc and was born about 1658. His father, Jean de la Mothe, Seigneur de Cadillac, was one of the lesser nobility and a member of the Parliament of Toulouse. His letters and writings show that he had a good education and that he entered the army at an early age, serving as a cadet in the regiment of Dampierre and as a lieutenant in the regiment of Clairembault in 1677. In 1683 he first visited New France and lived for a time at Port Royal. Five years later he married, at Quebec, Marie Therese Guyon, daughter of Jean Guyon and Elizabeth Aunches, and apparently went at once with her to settle on or at least to explore his grant at Mount Desert. In 1689 he was at the court of Louis XIV, and while he was absent Port Royal was surrendered to Sir William Phips and his property there destroyed. The next year Cadillac returned to Canada with the following introduction to the governor, Count Frontenac: —

"Sieur Lamothe Cadillac, a gentleman of Acadia, having been ordered to embark for the service of the King on the Embuscade, which vessel brought him to France, his majesty being informed that during his absence his habitation was ruined, hopes that Frontenac, the new governor of Canada, will find it convenient to give him employment as he may find proper for his service and that he will assist him if he can."

He at once won Frontenac's favor and was always afterwards a sturdy partisan of the governor's policies. His sprightly, sharp-witted letters to the minister in Paris are entertaining reading and a capital source of information about the life in Canada at the end of the seventeenth century.

In 1692 Cadillac went again to France to give counsel concerning the proposed expedition against Boston and New York, and he drew up a report or "Mémoire" describing the coast between the Saint Croix and the Hudson and the people living there.[1] This memoir is very interesting, but the localities described are not easily identified. Cadillac's spelling of the English names is original. He mentions Cambrigge, Martinvigners (Martha's Vineyard), Rodeillant (Rhode Island), Mananthe (Manhattan), and similar curious places.[2] The account of Mount Desert is as follows: —

[1] For a translation of this memoir see *Collections of the Maine Historical Society*, vi, 279.

[2] If the French made bad work of the English names, the English usually made worse of the French names. Numerous discoveries of unsuspected identity constantly surprise the reader of the contemporary chronicles and reports. Colonel Church always wrote the name of a French officer with whom he had dealings "Sharkee." That was the best he could do with the sound of the name Chartier de Lotbiniere. The most extraordinary case I have found is that of the officer called by the French "Le Capitan Cendre" and clearly by the historical facts to be identified with the Scotchman Alexander Glen. This apparently impossible identification is explained when we discover that Cap-

BEAR ISLAND

CADILLAC'S HARBOR

"From Majais (Machias) to Monts Deserts it is twenty leagues. This is an island which is twelve leagues in circumference, and very high and mountainous. It serves as an excellent landmark for ships from Europe, bound either for Port Royal or Boston." Then follow nine lines of unintelligible description of the country of "Donaquit," which is apparently the mainland about Union and Jordan's rivers, and then, "The harbor of Monts Deserts or Monts Coupes is very good and very beautiful. There is no sea inside, and vessels lie, as it were, in a box. There are four entrances. The northeast one is the best; it has nine fathoms of water. In the eastern one, there are fourteen or fifteen; in the southeast one, there are three and a half, but in the channel there is a rock which is sometimes covered by the tide. In the western entrance there are three fathoms and a half, but to enter safely you must steer west or southwest. Good masts may be got here and the English formerly used to come here for them. Four leagues northwest and southwest of the Monts Deserts, there is a rock which is not covered at high water" (Mount Desert Rock).

This blind description apparently applies to the waters inside of the Cranberry Isles, though

tain Glen was commonly called by his comrades by the familiar Scotch nickname "Captain Sandy," which naturally became on French lips le Capitan Cendre.

to make "four entrances" one has to divide the Eastern Way into two passages on either side of Bunker's Ledge.

From 1694 to 1697 Cadillac commanded the fort and trading post at Michillimackinac, and is spoken of in the governor's report as "a man of very distinguished merit." In 1701, after a visit to France to forward his plans, he led the expedition which founded the settlement which has since grown into the city of Detroit. In this work he was engaged for six years, and it is interesting to note that when he signed his reports or official letters he always gave himself the title of "Seigneur de Donaquet et Monts Deserts."[1] From 1712 to 1717 Cadillac had a strenuous experience as governor of Louisiana. He died at Castle Turrain, October 16, 1730. It was his curious fate to be identified with the early history of at least eight of the States of the Union. Parkman says of him: "He was amply gifted with the kind of intelligence that consists in quick observation,

[1] In 1702, when Madame de Cadillac joined her husband at Detroit, there appear to have been five children living, for Cadillac's letters show that a son, Artaine, was already at Detroit, another son, Jasquay, came with the mother, and three daughters were left at the Ursuline Convent at Quebec. The births of other children are mentioned in Ste. Anne's Church Records, and one of them, Joseph, afterwards became a distinguished lawyer in Paris. Though all the sons married and had children, none of the grandsons lived. A granddaughter, Marie Therese Cadillac, married her cousin, Bartholemy de Gregoire, and appears later in this history.

sharpened by an inveterate spirit of sarcasm, was energetic, enterprising, well-instructed, and a bold and sometimes visionary schemer, with a restless spirit, a nimble and biting wit, a Gascon impetuosity of temperament, and as much devotion as an officer of the king was forced to profess, coupled with small love of priests and an aversion to Jesuits." [1]

It was probably Cadillac's report about Mount Desert that for several succeeding years made the island the rendezvous for French expeditions against New England. The archives at Paris [2] show that in the summer of 1692 two French ships, Le Pole and L'Envieux, sailed from Quebec commissioned to capture the English post at Pemaquid and to harry the New England fishermen. The allied Indians were meanwhile notified to rally at Mount Desert and join the ships there. The Sieur d'Iberville [3] commanded the expedition and

[1] Cadillac's services in and for New France, with many quotations from his letters, are set forth in Parkman's *Frontenac*, pp. 324, 403, 405; and *Half Century of Conflict*, pp. 20–29, 298–302. See, also, Farmer's *History of Detroit*, Sheldon's *Early History of Michigan*, and numerous reprints of his letters in Margry's *Relations et Mémoires Inédits* and *New York Col. Docs.* ix, 671.

[2] *New York Col. Docs.* ix, 554.

[3] Pierre Le Moyne d'Iberville was the third son of Charles Le Moyne, Sieur de Longueil, leader of the Canadian noblesse. The father and his twelve stalwart sons were for a century active in all the affairs of New France, and half a continent bears witness to their adventurous hardihood. Nine of the sons were distinguished in history and three were killed in battle. Of these Le Moynes it is written: "For dauntless enterprise, persistent

the governor, Frontenac, in reporting to the home office in Paris condemned him for delaying so long at Mount Desert as to permit of warriors reaching Pemaquid. When the French and Indians arrived there they found an English man-of-war at anchor off the fort and did not venture to attack.[1] The next year too found Mount Desert a rallying place, and in 1696 Iberville's successful expedition against Pemaquid again made its final start from this natural landmark. The

effort, and unextinguishable determination, for all the rugged essentials of primitive virility, these adventurers loom up in the dawn of American settlement with the gigantic proportions of their Homeric ancestors." Iberville was trained in the French navy, and his sagacity, courage, and great personal force soon approved him for high command. He first, however, appears in history as a leader in the expedition against the Hudson Bay Company's posts in the northwest, a "buccaneer exploit" that was fully successful. In 1692 he was captain of a frigate in the unsuccessful attempt at Pemaquid, and four years later commanded the expedition that captured that post. Thence he sailed to Newfoundland, took and burnt St. John and destroyed the English settlements. The next summer he returned by sea to the Hudson Bay region, where he had also been in 1694 and "triumphed over storms, icebergs, the British fleet, and the forts." In 1698–99 Iberville led the expedition for the founding of Louisiana, and with his brother Bienville established New Orleans. He left Louisiana finally in 1702. Four years later he conducted a naval expedition against the English in the West Indies and died at Havana, July 9, 1706. Iberville's journals and reports are printed in Margry's *Relations et Mémoires*, vol. iv. His career is told by Parkman, *Frontenac*, pp. 132, 388–392; *Half Century of Conflict*, i, 290–295; and in Grace King's life of his brother, Bienville.

[1] Parkman, *Frontenac*, pp. 357, 358; *New York Col. Docs.* ix, 538, with other references to the original sources in Parkman.

Le Moyne D'Iberville.

primeval solitude was turned into a scene of unwonted activity by the presence of the ships of war and the transports lying at anchor, while the spruce-clad shores were fringed with the rude shelters of the Indian allies.

The island next emerges into the light of history when we read in the Massachusetts Records the instructions issued by the governor to stout Benjamin Church,[1] who five times led the yeomen of New England against the marauding

[1] Colonel Benjamin Church was born at Duxbury in 1639. He was the most famous of the Indian fighters in King Philip's War and in the warfare on the eastern border that ensued; an active, hardy leader, thoroughly acquainted with Indian ways and haunts, not too lenient, but a man of good judgment and of a generous, hospitable disposition which procured him both authority and esteem. He was killed by a fall from his horse, January 17, 1717, in the seventy-eighth year of his age, and was buried at Little Compton, R. I. His Memoirs, *Entertaining Passages relating to Philip's War*, written out by his son, Thomas Church, were first printed in Boston in 1716. The book is now a very rare volume.

A second edition of the narrative was published at Newport in 1772, edited by Dr. Ezra Stiles, later president of Yale College. A reprint of this edition, with an introduction, index, and copious notes, was edited by Mr. Samuel G. Drake in 1825. Of this edition there have been many reprints. Finally in 1865–1867, Dr. Henry M. Dexter edited and issued a reprint in two volumes of the original edition of 1716 with facsimiles, a memoir of Church and many valuable notes. This is the standard edition of this invaluable contemporaneous account of the Indian wars. The first volume contains the record of King Philip's War, 1675–1677, the second volume, to which references are made in this chapter, contains the journal of the Five Expeditions against the Eastern Indians, 1689–1704.

eastern Indians. His first expedition, in 1689, went as far as the Kennebec. In 1690 he went to Saco and Brunswick, in 1692 as far as Islesboro' in Penobscot Bay. The orders for his fourth expedition bear date August 12, 1696, and are signed by Governor William Stoughton. Church's report says: "In the time Maj. Church lay at Boston, the News came of Pemaquid Fort being taken, it came by a Shallop that brought some prisoners to Boston, who gave accounts also that there was a French Ship at Mount Desart, who had taken a ship of ours; so the discourse was that they would send the Man of War, with other Forces to take the said French Ship and retake ours. But in the meantime Maj. Church and his Forces being ready, imbarked, and on the 15th day of August set sail for Piscataqua, where more men were to join them, (but before they left Boston, Maj. Church discoursed with the Captain of the Man of War, who promised him, if he went to Mount Desart in pursuit of the said French Ship, that he would call for him and his Forces at Piscataqua, expecting that the French and Indians might not be far from the said French Ship, so that he might have an opportunity to fight them while he was engaged with the French Ship.)"[1]

Church lay at Piscataqua nearly a week, "in all which time heard never a word of the Man

[1] Church's *Eastern Expeditions*, 88.

of War." Starting from Piscataqua on August 22, he touched at York, Winter Harbor, and Monhegan, being in great hopes to come up with the French and Indians, "before they had scattered and were gone past Penobscot or Mount Desart, which is the chief place of their departure from each other after such actions;" — at Monhegan the English lay hidden all Day and "at Night the Major ordered the Vessels to come to sail and carry the Forces over the Bay near Penobscot; but having little Wind, he ordered all the Souldiers to embark on board the Boats with eight days Provision, and sent the Vessels back to Monhegin, that they might not be discovered by the Enemy; giving them orders when and where they should come to him. The Forces being all ready in their Boats, rowing very hard, got ashore at a Point near Penobscot just as the day broke, and hid their Boats, and Keeping a good look-out by Sea, and sent Scouts out by Land; but they could not discover neither Canoos nor Indians." [1]

The next night they rowed again, and on "getting up to Mathebestuck hills (Camden), day coming on, landed, and hid their Boats; looking out for the Enemy, as the day before, but to little purpose." The next night they reached the mouth of Penobscot River, and the night after they pulled up to the falls (Bangor).

[1] *Ibid.* p. 89.

Here a canoe was captured conveying a letter from a priest to Casteen (Castine) in which the priest desired to hear of the proceedings of Deborahuel (D'Iberville) and the French-man-of-war. Having failed to find the enemy in the river, "Maj. Church then incouraging his Souldiers, told them he hop'd they should meet with part of the Enemy, in Penobscot bay, or at Mount Desert, where the French Ships were" . . . "next morning came to their Vessels, where the Major had ordered them to meet him, who could give him no intelligence of any Enemy." Then they went on "to Nasket point (Naskeag at the entrance of Blue Hill Bay); where being informed was a likely place to meet with the Enemy; coming there found several Housing and small Fields of Corn, the fires having been out several days, and no new Tracks. Then they divided and sent their Boats some one way and some another, thinking that if any straggling Indians, or Casteen himself should be thereabout, they might find them, but it prov'd all in vain. Himself and several Boats went to Mount Desert, to see if the French Ships were gone and whether any of the Enemy might be there, but to no purpose: The Ships being gone and the Enemy also." They now perceived "all their extream rowing and travelling by Land and Water Night and Day to be all in vain. The Enemy having left those parts, as they judg'd about eight or ten days be-

fore." The expedition then went on to Beau Basin and St. John in the Bay of Fundy, and on the way back Church was superseded in command by Colonel Hathorn.

In May, 1704, after the dreadful pillage of Deerfield, Governor Joseph Dudley issued instructions to Colonel Church for his so-called fifth expedition. These instructions read in part:

"When you sail from Piscataqua, keep at such distance off the Shoar, that you be not observed by the Enemy to Alarm them. Stop at Montinicus, and there Embark the Forces in the Whaleboats for the Main, to range that part of the Country, in search of the Enemy, to Mount Desart; sending the Vessels to meet you there; and after having refreshed and recruited your Souldiers, proceed to Machias, and from thence to Passamequado; And having Effected what spoils you possibly may upon the Enemy in those parts, Embark on your Vessels for Menis and Signecto, touching at Grand Manan, if you see cause, and from Menis and Signecto, to Port Royal Gut; And use all possible Methods for the burning and destroying of the Enemies Housing, and breaking the Dams of their Corn grounds in the said several places, and make what other Spoils you can upon them, and bring away the Prisoners. In your return call at Penobscot and do what you can there, and so proceed Westward.[1]

[1] Church's *Eastern Expeditions*, p. 104.

On June 7, 1704, Church and his party accordingly "went directly for the Mainland of Penobscot, and Mouth of that River, with their Pilots Tom and Timothy, who carried them directly to every place and Habitation both of French and Indians thereabouts,[1] with the assistance of one De Young [a French Canadian prisoner] whom they carried out of Boston Gaol for the same purpose, who was very serviceable to them; being there we kill'd and took every one both French and Indians, not knowing that any one did escape in all Penobscot; among those that were taken was St. Casteen's Daughter, who said that her Husband was gone to France, to her Father Monsieur Casteen: She having her children with her, the Commander was very kind to her and them. All the Prisoners that were then taken held to one story in general, which they had from Lafaure's Sons; that there were no more Indians thereabouts, but enough of them at Passamequado; upon which they soon returned to their Transports with their Prisoners and Plunder. The Commander giving order immediately for the Souldiers in the whaleboats to have a recruit of Provisions for a further Pursuit of the Enemy, giving orders to the Transports to stay a few days more there, and then go to Mount Desart (and there to stay for her Ma-

[1] Timothy on "being ask'd, What number of Indians and French there were at Penobscot?" had replied that "there were several families but they liv'd scattering."

jesty's Ships, who were directed to come thither) and there to wait his further order. Then Col. Church and his forces immediately imbarked on board their Whale-boats, & proceeded to scour the Coast, and to try if they could discover any of the Enemy coming from the Passamequado; making their stops in the day time (at all the Points & Places where they were certain the Enemy would Land or come by with their Canoes) and at Night to their Paddles. Then coming near where the Vessels were ordered to come, having made no discovery of the Enemy, went directly to Mount Desart, where the Transports were just come; and taking some Provisions for his Souldiers, gave directions for the Ships & Transports in 6 days to come directly to Passamequado, where they should find him & his Forces."

On the 7th of June they came to Passamaquoddy, where they did some damage, and then went up the Bay of Fundy. On June 21 they captured the French settlement at "Les Mines" (Minas), burning the houses, spoiling the crops, and cutting the tide dams. Then they pillaged Pigiguit and Cobeguit, but after a Council of War, they did not think themselves strong enough to attack Port Royal, and so decided that the naval vessels "should stay some days longer at Port Royal gut, and then go over to Mount Desart Harbor and there stay till Col. Church with his Transports came to them." Church

went up to Signecto (Chignecto) and again destroyed Beau Basin and "then embarked on board the Transports and went to Mount Desart, where he expected to have met the Ships from Port Royal gut; and going into the Harbour at Mount Desart, found no Ships there, but a Runlet [a small keg for liquors] rid off by a line in the Harbour, which he ordered to be taken up, and opening of it found a Letter, which gave him an account that the Ships were gone home for Boston. Then he proceeded and went to Penobscot"[1] and so home.

Though oft-repeated experience convinced the Massachusetts authorities that one might as well chase shadows as try to catch Indians in the wilds of the Maine woods and along the deeply indented shores, yet the expeditions that went in pursuit of the elusive marauders undoubtedly had some negative results. They helped to keep the savages scattered and to prevent the gathering of the war-parties. As a rule the New England men were no match in the frontier fighting for the nimble French and Indians. They were brave and stubborn, but slow in movement, and quite as slack in discipline as their enemies. Their whaleboats could not catch the light Indian canoes, and in the march through swamp and forest the naked savages played around the flanks

[1] Church's *Eastern Expeditions*, p. 120.

of the burdened militia. Burning the deserted wigwams was like burning so much brushwood. They were almost as easy to rebuild as to destroy. Yet so urgent was the distress of the border and so great the hope of striking some final blow, that year after year New England sent her levies into the northern wilds to garrison the outposts or to pursue the bands that so quickly disappeared from their haunts. One other of these expeditions seems to have ranged as far east as Mount Desert. In the winter of 1722–23 Colonel Thomas Westbrook[1] led three hundred men against the Penobscots. His letters and reports are printed in the "New England Historical and Genealogical Register" (vol. xliv). On February 27, 1723, he wrote to the governor from Burnt Coat Harbor as follows: —

[1] Thomas Westbrook was a native and leading citizen of Portsmouth, N. H. He was an extensive trader, a shipper of lumber, the agent of the English government in getting out masts for the navy, a large employer of labor, and an officer in the militia. In 1721 he led a military expedition against the Norridgewock Indians on the Kennebec, and in 1722 against the villages on the Penobscot. Both expeditions were futile. In 1727 Colonel Westbrook moved to Casco Bay, settling at Stroudwater. His speculations in land brought financial disaster upon him, and he died in 1744. The town of Westbrook, near Portland, was named for him. From 1720 to 1740 he was influential in all the affairs of church and state in northern New England. See his reports quoted above and also *Mass. Hist. Coll.* second series, viii, and Willis's *Hist. of Portland*.

"May it Please Your Honor:

These are to give you a short account of my proceedings since my last, which as on the tenth of this instant, since which we have ranged amongst the islands and on the mainland, between Kennebec river and the eastermost side of Mount Desert bay, and have met with nothing worth your notice, save numbers of wigwams on almost every island and the mainland where we have ranged which, we judge, were deserted in the fall; two French letters inclosed which were found in John Deny's house; as also two small fire-places at the head of Mount Desert bay, which, we judge, had been made about three or four days; supposing there might have been four or five men who, we judge, may no longer abode there than just to refresh themselves. We now lie at Burncoat Harbor and are ready to proceed to Penobscot, waiting only for wind and weather, proposing after my return from Penobscot to send you a complete journal of my proceedings."

Once more the veil of silence lifts to reveal the tragedy of our island history. This is recorded in the story of the wreck of the ship Grand Design in the year 1740. This ship was a vessel of two or three hundred tons, bearing a considerable company from the north of Ireland who were intending to settle in Pennsylvania. Many

were persons of station and wealth, and some of them had already established themselves in Pennsylvania and were returning to their homes. The ship was driven out of its course by a southerly gale, and finally was flung ashore on Long Ledge off the southeastern end of Mount Desert and at the entrance to the Western Way. The ship's company escaped in the boats and landed in the cove now known as Ship Harbor. The story of the rescue of the people is thus told by Mr. Cyrus Eaton in his "Annals of Warren, Me." [1] "It was at or about this time that letters were brought by the Indians from some shipwrecked persons on Mount Desert who were suffering every extremity and dying with hunger. The Indians had given them every aid that they could, and now came to this settlement and that at Damariscotta for further assistance. Measures were immediately concerted by the people of these two places and a vessel with provisions dispatched to their relief." It appears that the shipwrecked company, after saving all they could from the wreck, and providing for themselves such shelter as they could, dispatched a party of young men to the mainland in hopes of finding some settlement. Nothing was ever heard afterwards of this searching party. The rest waited through weary months of disappointment, expos-

[1] Cyrus Eaton, *Annals of Warren, Me.*, second edition, pp. 63–65.

ure, and starvation, relieved only by the uncertain resources of the sea and the wilderness. At length a party of Indians came to the island, and though without an interpreter, an exchange was made of a few articles of food for clothing and other things. It was these Indians who carried word to Warren. The vessel sent to their relief brought some provisions, but these were soon exhausted, and the shipwrecked people reached the settlements on the St. George River in a famishing condition.

Among the suffering passengers of the Grand Design were a Mrs. Gallaway and a Mrs. Sherrar, who had not long been married when they left Ireland. The former had a child three months old. Both the husbands died of starvation, and the two women dug the graves and buried the bodies, "there being no men among the remaining to give assistance." The sequel to their story is to be found in the genealogy of the Gamble family. Archibald Gamble, a young Irishman, had recently settled on a farm at St. George's, now a part of Warren, and John McCarter had settled at McCarter's Point, now a part of Cushing. These two young men sought marriage with Mrs. Gallaway and Mrs. Sherrar. In their loneliness in a strange land they each accepted the offer of their former countrymen. Mrs. Gamble became the mother of children whose descendants number a hundred families of different names in Knox

SEA WALL

AT SHIP HARBOR

County. The descendants of the McCarter union are almost as many.

The wreck of the Grand Design is probably the basis of all the legends relating to wrecked vessels in Ship Harbor. The story shows the Indians under a friendlier aspect than most of the border legends. Instead of ruthlessly destroying the helpless survivors of the wreck and making off with their goods, the Indians kept faith, and not only bartered some of their scanty supply of food, but faithfully carried news of the distressed company to the far-off settlements at St. George's.

It remains only to repeat that the annals of the first permanent white settlers on Mount Desert in the years following 1762 contain no allusions to the Indians. The settlers were indeed attracted to the region largely because it had been so completely cleared of savage foes. Since the modern summer colony has peopled the headlands and shores of the islands, the descendants of the Penobscot and Passamaquoddy tribes have come back to their camping grounds, not to hunt and fish, but to sell their wares, basket-work, toy canoes, bows and arrows, fancy moccasins and dried skins. They form a picturesque feature of the summer life, as well as a link with the island's historic past.

IV

THE TORY AND REFUGEE PROPRIETORS

Then I unbar the doors: my paths lead out
The exodus of nations: I disperse
Men to all shores that front the hoary main.

I too have arts and sorceries;
Illusion dwells forever with the wave.
I know what spells are laid. Leave me to deal
With credulous and imaginative man;
For, though he scoop my water in his palm,
A few rods off he deems it gems and clouds.
Planting strange fruits and sunshine on the shore,
I make some coast alluring, some lone isle,
To distant men, who must go there, or die.

EMERSON.

THE TORY AND REFUGEE PROPRIETORS

The century and a half of conflict between France and England for the possession of Acadia and eastern Maine was settled by Wolfe's victory on the Plains of Abraham (September 13, 1759). The treaty which ended the long warfare was the signal that the whole northeastern seacoast was open for English settlement. In 1759 and for several years afterwards the tide of immigration from the older settlements of New England set strongly eastward. Already some of the towns of Massachusetts had voted in town meeting that "there was no more land within the town limits than they needed for their own inhabitants." It is recorded that in 1759 two hundred immigrants went to Nova Scotia from Boston, one hundred and eighty from Plymouth, and a hundred from New London. Later the bays and rivers of eastern Maine began to be explored. A whole fleet of sloops and fishing vessels sailed from the Massachusetts shores, bringing a hardy race of settlers into every cove and harbor from Pemaquid to St. Croix. It was emphatically a family exodus, and its importance has not been realized by historians. It was the first of the

great migrations which have by steady advances won the continent for English-speaking civilization, and it was the only migration that went eastward rather than westward. In the summers of 1760 and 1761 hundreds of men were hastening to Maine by every kind of craft that would float. The new free lands were an irresistible bait, the harbors were unequaled, the great woods promised inexhaustible supplies of timber, the waters teemed with fish, and the rushing streams gave power for grist and lumber mills. As a rule the men came in the first summer, chose a site for habitation, and made a clearing. The next summer the family came, usually two or three families together, and lived in the vessels until the log houses were built. This is the story of the founding of all the shore towns east of Penobscot Bay.

Such a movement could hardly escape the notice of the government at Boston or fail to excite the interest of the merchants. Foremost in interest and activity was the governor, Francis Bernard. Bernard was a worthy and upright English gentleman, born in 1714, a graduate of Oxford, appointed governor of New Jersey in 1758 and transferred to Massachusetts in 1760. He was not only interested in the eastern lands because they offered opportunity of profitable investment, but also because he was anxious to claim and hold the province of Maine for Massa-

chusetts. His financial circumstances were at the time not altogether fortunate. His own tastes and his connection with noble English families had led him to adopt a scale of living more pretentious than the preceding governors, while at the same time his revenues were not increased. He had further been under additional burden in his change from the governorship of New Jersey to that of Massachusetts, for by the death of the king, George the Second, just at that time, he had been obliged to pay the large fee required for a new commission from George the Third. When he applied to the General Court for some relief, he was told that land was more abundant than money and accordingly he made petition for a grant of eastern lands.

On February 27, 1762, the General Court of Massachusetts made a grant to Governor Bernard of one half of the island of Mount Desert in consideration of "his extraordinary services." This phrase probably refers to a somewhat elaborate legal paper which the governor prepared as a statement of the facts upon which the Massachusetts title to the lands between Penobscot and St. Croix depended as against the claims of Nova Scotia.[1]

This paper shows that Governor Bernard was a trained lawyer. He argued the right of Massachusetts from history, from the submission of the

[1] Sparks MSS. vol. x, p. 83.

Indians and the treaties with them, from "law, equity, and policy." He showed that the Massachusetts ownership was further implied in the recent building by the province of Fort Pownall at the mouth of the Penobscot River, of which he said: "The province has heretofore been prevented from settling this country by the continued intrigues of the French among the Indians, but had determined to do it at the end of the war. For this purpose in 1749 Governor Pownall with a large armed force erected a very respectable fort on the Penobscot and took formal possession of the country in the right of Massachusetts."[1]

This argument might well pass with the General Court as "an extraordinary service," for it was in the line of the ambitions of Massachusetts to extend eastward as far as the St. Croix River. What was more fitting than to reward the zealous advocate of this claim by granting him a part of

[1] Governor Pownall, after building the fort, "proceeded with an armed body above the Falls, hoisted the king's colors, which were saluted by artillery at sunset. Thereon his excellency ordered a lead plate inscribed: 'May 23rd, 1750, Province of Massachusetts Bay, Penobscot, dominion of Great Britain, Possession confirmed by Thomas Pownall, Governor,'" to be buried in the land on the east side of the river Penobscot.

Governor Pownall's own record of this act is contained in his journal. "I buried said plate at the root of a large white birch tree, three large trunks springing from the one root. The tree is at the top of a very high piked hill on the east side of the river about three miles above marine navigation."

one of the new townships to be created east of the Penobscot? No doubt was made that the home government in England would confirm such a grant to its favored servant.

In September of 1762, therefore, Governor Bernard prepared to visit his new possessions at Mount Desert and to promote the settlement of the island. He was wont to do things in a stately fashion, so he started from Castle William with a considerable suite. Five days before, he dispatched in a small schooner two surveyors, Nathan Jones and Borachias Mason, whose maps and records are still in existence. The journal of Governor Bernard's voyage, found in the Sparks Manuscripts, might be the log book of a yachting cruise to-day. It reads as follows: —

"September 28th, 1762. I went on board the sloop Massachusetts lying off Castle William in Boston Bay at 5 p. m., weighed anchor, and with wind southeast passed Deer Island on the left.

"Sept. 29. Morning hazy. Passed Cape Ann by reckoning at 5 A. M., stood for Portsmouth, looked for Isles of Shoals. A thick fog arose, bore out to sea, keeping a good offing to avoid rock called Boone Island Ledge. Saw it two miles distant at 2 P. M. Weather cleared up, a fresh gale arose from south to east, bore for Cape Porpoise with all the sail we could set, passed into harbour in narrow channel between frightful rocks and came to anchor at four o'clock. Found

several fishermen there who had put in for shelter who supplied us with excellent fish for our dinner. Night windy and rainy, lay very quiet though there was a great storm at sea.

"Sept. 30. Morning hazy: cleared up. At 3 A. M. went out with small breeze at northwest, which failing in the narrow passage we were in danger of being flung upon the rocks, but the breeze freshening carried us out. Very little wind and great rowl of sea: put out lines and caught some cod and haddock. At noon a fresh breeze arose from West. Course East, Northeast, passed Wood Islands, Cape Elizabeth, Segwin Island, wind fair, but a great swell of sea. At 6, altered our course to East by North, stood for Monhiggon Island. Breeze freshened about midnight.

"Oct. 1. At daybreak entered Penobscot Bay: passed the Musselridges and the Owl's head on the left, and Fox Island on the right. Between Fox Islands saw Mt. Desart hills at near 30 miles distant. Passed Long Island on the left. At the end thereof saw Ft. Pownall at six miles distant. A fresh gale from the Northwest, Anchored at 11. The Fort saluted us with eleven guns, we returned seven guns. Went on shore, dined at the Fort, spent the afternoon reconnoitering the country. Went on board in the evening.

"Oct. 2. Weighed anchor at 7 A. M. Fresh gale from the Northwest; passed by many islands on the right, which with the continent on the left

formed many pleasant sounds and bays. Came to Neskeag Point, thirty miles from Ft. Pownall. Found several vessels there, among which was a schooner with my surveyors on board, who left Boston five days before me. Took them on board and with a pilot proceeded for Mount desart. Arrived there at 3 o'clock, but the wind being against us we were two hours turning into the harbor. At first we came into a spacious bay formed by land of the great island on the left and of the Cranberry islands on the right. Toward the end of this bay, which we call the Great Harbour, we turned into a smaller bay called the southwest harbour. This last is about a mile long and three fourths of a mile wide. On the north side of it is a narrow opening to a river or sound which runs into the island eight miles and is visible in a straight line with uneven shores for nearly the whole length. We anchored about the middle of the Southwest Harbour about 5 P. M.

"Oct. 3. After breakfast went on shore at the head of the bay and went into the woods by a compass line for about half a mile. Found a path which led back to the Harbour. This proved to be a passage to the salt marshes. In the afternoon some people came on board, who informed us that four families were settled upon one of the Cranberry Islands, and two families at the head of the river, eight miles from our station.

"Oct. 4. We formed two sets of surveyors. I and Lieutenant Miller took charge of the one, and Mr. Jones, my surveyor, had the charge of the other. We began at a point at the head of the South West Harbour, proceeded in different courses, and surveyed the whole harbour except some part on the south side.

"Oct. 5. It rained all the morning. We compared our observations and protracted the survey; in the afternoon surveyed a cove in the North River.

"Oct. 6. I and Lieut. Miller surveyed the remainder of the South West Harbour and a considerable part of the Great Harbour. Mr. Jones traced and measured the path to the Bass Bay Creek and found there many haycocks. In the afternoon we made some general observations and corrected our former surveys. The gunners had good luck, plenty of duck, teal, partridge, etc.

"Oct. 7. Took an observation of the sunrising. Went up the river, a fine channel having several openings and bays of different breadths from a mile to a quarter of a mile in breadth. We passed through several hills covered with wood of different sorts. In some places the rocks were almost perpendicular to a great height. The general course of this river is North, 5 degrees east, and it is not less than eight miles long in a straight line. At the end of it we turned into a bay, and there saw a settlement in a lesser bay.

We went on shore and into Somes's log house, found it neat and convenient, though not quite furnished, and in it a notable woman with four pretty girls, clean and orderly. Near it were many fish drying there. From there we went to a beaver pond where we had an opportunity to observe the artificialness of their dams and their manner of cutting down trees to make them. We returned to our sloop about four o'clock; it must be eight miles distant. The gunners brought in plenty of ducks and partridges.

"Oct. 8. We observed sunrising but could not take his amplitude by reason of clouds near the horizon. Mr. Miller surveyed the island on the east side of the river. Mr. Jones ran the base line of the intended township. I went through the woods to the creek of Bass Bay. We went about a mile on the salt meadow, found it fine, the hay remaining there good, and the creek a pretty rivulet capable of receiving considerable vessels. The meadow on each side being a furlong or two wide, and the upland having a gentle decline to it. In the afternoon Mr. Jones finished his line and we gathered various plants in the woods. In the evening I received several persons on board proposing to be settlers, and it was resolved to sail the next morning if the wind would permit.

"Oct. 9. At half after eight we weighed anchor; stood for the sea in a course South, Southwest,

through several islands; thence by course West by South to Holt Island [Isle au Haut], ten leagues from Mt. Desert Harbour. At half past one wind fell to a fair breeze; passed Martinicus Island at 5, Metennick Island at 12; bright, fine, and calm.

"Oct. 10. Sloop rolled very much till 5. When passing Segwin Island a fresh breeze came from Northeast. Arrived at Falmouth channel half after eight, just twenty-four hours from Mt. desart. rained hard. We came to anchor at Falmouth half after ten. I went on shore, dined at Col. Waldo's and lay there.

"Oct. 11. We went about the town, a very growing place, some fine houses, three building, many vessels, among which were some ships upon the stocks. Were saluted by the Fort with five guns and by a ship in the harbor with seven. Our sloop returned five guns. We dined at Col. Waldo's, slept at Capt. Rosses and went on board at half past ten.

"Oct. 12. We weighed anchor at half past eight, saluted the town with five guns, kept within sight of the shore all the way, and anchored near the Fort island in Piscataway about three miles from Portsmouth at five o'clock. The Fort hailed us to know if I was on board. At six Gov. Wentworth's barge came alongside to carry me to his house about three miles from the sloop and two from Portsmouth.

"Oct. 13. I went to Portsmouth in my own boat, the boats crew being in their uniform of red faced with blue; was received at the wharf by several gentlemen and conducted to Mr. Wentworth's house. At 3, Mrs. Bernard arrived in the charriot.

"Oct. 14. We passed an agreeable day at Portsmouth. The 15th, set out in the charriot for Boston." [1]

[1] Besides this journal, the Bernard papers in the Harvard College Library contain a description of Mount Desert at the time of the governor's visit. It is written in Latin and ascribed to "an officer of the Cygnet," doubtless a naval officer in the governor's suite. The translation runs as follows: —

"Mount Desert is a large mountainous island lying 10 leagues west from the Island of Grand Mannan in the mouth of the Bay of Funday, it is in the Lattitude 44, 35 North, and Longitude 67, 20 West. It appears as the Continent from the Sea, but is divided from it by an arm running between it and the Main, but at low water may be crossed by a narrow neck near the West end as the Inhabitants report. Its natural Productions are Oak, Beech, Maple, and all sots of Spruce and Pines to a large Dimention, viz: 34 inches diameter. Ash, Poplar, birch of all sorts, white Cedar of a large Size, Sasafrass, and many other sorts of wood, we know no name for a very great variety of Shrubbs, among which is the Filbert. Fruits, such as Rasberrys, Strawberrys, Cranberrys of two Sorts, Gooseberrys and Currants. It has all sots of soil, such as dry, wet, rich, poor and barren; with great Quantitys of Marsh, a number of Ponds, with runs fit for mills. Quantitys of Marble, and its generally thought from the appearance of many Parts of the Land there are Iron and Copper Ore. Its Inhabitants of the Brute Creation are Moose, Deer, Bear, fox, Wolf, Otter, Beaver, martins, Wild Cat, and many other Animals of the fur kind, all kinds of wild fowl, Hares, Partridges brown and black. But the most valuable part of this Island is the extraordinary fine Harbour in it, which is formed by the Islands as described on the annext Sketch of it. Codfish

This journal is especially interesting because it gives the first information about the coming of permanent settlers to the island. The governor's entry of October 3 mentions two families

is ever taken in any Quantitys with very convenient Beaches for drying and curing them. Shellfish of all sorts except the oyster, none of which we saw, fine Prawns and Shrimps. There lies from it a rock above Water, about 8 Leagues from the foot of the great Islands, and 5 Leagues from the Duck Islands, which is the nearest Land to it; this rock is dangerous from its being deep Water both within and without it, so that sounding is no warning, you will have 40, 45, and 50 fathom within half a mile of it, it is steep to all sides except to the East Point of it, where it runs off foul about Pistol Shot, but dries at low water; the Tide near this rock setts strong in and out the Bay of Funday, its to be seen about 3 Leagues, and appears white from being always covered with gannetts which breed and roost there. Its length is 500 fathoms from the N. E. Point to the S. W. Point, and by an observation we took on it, is in the Lattitude 44, 08 N. I shall say no more of it, than that a good look out is necessary, and without you strike itself, there is little or no danger of being very near it, and the night is the most dangerous Time to see it. A Beacon built of Stone of which the rock itself will furnish, about 50 or 60 feet high, would render it of little danger; the Harbour is very convenient for naval Equipments from the Number of fine anchoring places and Islands, a very fine rendezvous for fleets and Transports in case of an expedition to the West Indies, as each division of men of war and Transports may have different places to wood and water in, and Islands enough for encampment and Refreshments of men, without any danger of desertion or Irregularity. The King's Dock yards might be supplied for many years with Sparrs from 27 inches and downwards to about hook span, Docks may be easily made for Ships of the greatest Draught of Water The above Island is about 30 miles coastways, and 90 miles in Circumference not including all its lesser Islands within a League of its Shores, which are supposed to be included in the grant of it to Governor Bernard of Massachusetts Bay by that Colony.

"N. B. There are great Quantitys of Pease sufficient to feed

Insula de Mount Desert, in America
Septentrionali, in Latitudine 44°, 15', non longe
a Cabo Sancti Georgii de Foody, & a Continente
Terra Scheudickensis lata
dividitur angusta, & pleno maris navigiis, & recedentis pedi-
bus est transeunda. Longa est in extremis
circa 18. milliaria, Anglicana. Lata circa 10. milli-
Omnibus Naturæ dotibus abundat, Arborum fructi-
ferarum, & florum, & fontibus, & puris
aquis, & foris auribus, & [illegible] idoneis
animalium, supperditata. In Vicina Maris piscium
Mira est abundantia, & præsertim eorum
quæ ab Anglis Codfish, a Gallicis Morue ap-
pellantur; quorum Captu præcipua constituitur
Navium bonum Mercatura. Aer est admodum
salubris tam quia circumfluente aquâ marinâ
temperatus, quam flatu Arctico, & Pinuum
medicatus; in præcipua etiam Insulæ parte
de qua inferius est dicendum, a Borea ulteriore
Montis frigidis defenditur; adeo ut multo mode-
ratius quam in adjunctâ continente frigus hyc-
mat.

Hujusce Insulæ in partibus australibus
Portus est præamplus & securus, in quo omnes
regiæ Classes tutissimè possint commorari.
Per hunc portum a Nova Anglia ad Novam
Scotiam commeans, est Navigationis antiquæ Via,
quæ durante toto Æstatis tempore multum frequentatur
impij et Vespis et Sanctorum

LATIN DESCRIPTION

already established "at the head of the river," and the entry of October 7 gives the account of his trip up "the river," which we now call Somes Sound, and his visit to Somes's log house with the "notable woman with four pretty girls." Abraham Somes was undoubtedly the pioneer settler on Mount Desert. He came in 1761 from Gloucester in his Chebacco boat and cut a load of barrel staves for the Gloucester fishermen. The next summer he brought his wife Hannah (Herrick) and four children and built, on what is now known as George Somes's Point, the log house in which Governor Bernard found them. James Richardson, also from Gloucester, came the same summer, with his wife and five children, and settled at Richardson's Cove. His was the second family mentioned by the governor as settled "at the head of the river."

Governor Bernard encouraged settlement in every way in his power, though it is evident that his proprietary rights were not infrequently in conflict with the squatter rights established by the settlers. He selected Southwest Harbor as the centre of his operations because it was the

innumerable Number of Herds and Cattle, a great Quantity of Cherries, both which are natural to the Islands.

"It ebbs and flows in these Harbours 21 feet at Spring Tides, and about 15 or 16 feet at common tides, which never run so strong but a boat may be sculled against it. Water is ever to be had in the dryest Seasons conveniently; the best anchoring ground in the world."

natural port for passing coasters and fishermen. There he caused a town site to be carefully surveyed and laid out in lots for sale. It is evident that he also built some houses there, for in 1785 John Cockle, Esq., of Mount Desert, one of the holders of a Bernard lot, petitioned the General Court to confirm or change a grant he had from Bernard twelve years before, and asked that his land might be laid out "at the head of South West Harbor, commencing south of the old houses erected heretofore by Sir Francis Bernard." Bernard also evidently made preparations to build a mill, for John Peters,[1] in the account of his survey of the island in 1789, wrote, "Now we begin a lot for James Richardson, beginning at a Cove about eighty rods and on the eastward of an old Mill-Dam formerly built by Governor Bernard." This Richardson lot was on the eastern shore of the sound near the head.

Governor Bernard's scheme for encouraging

[1] John Peters was born at Andover, Mass., August 18, 1741. He settled at Blue Hill, Maine, in 1765, and died there August 20, 1821, aged eighty years. He was a farmer and surveyor and was frequently employed by the Bingham estate and other owners of eastern lands to mark their boundaries. His surveys are the foundation for the majority of all the deeds recorded in the territory of the Penobscot Purchase and in Hancock and Washington counties. He was for a generation a leading citizen of eastern Maine, enjoying the confidence and respect of a great circle of clients and friends. He was father of twelve children and thus the founder of one of the most serviceable and eminent families in Maine. For the Peters genealogy, see the *Bangor Hist. Mag.* i, 200, v, 207.

settlement was well devised. His offer to proposing settlers at Southwest Harbor shows the thoroughness of his plans.

"The plan of the Town which is laid out in that Island is calculated for trade and business, for which its situation, being in the direct course of all the vessels coasting along the shore and the great plenty of fish which will afford a staple commodity, make it very suitable.

"The Lots of Settlers are therefore laid out with four acres each, upon which each settler will be obliged to build an house and settle a family. The rest of the land given for the encouragement of settlers will be in outlots as nearly accommodated to the town as can be. Each settler of a family is to have 25 acres given to him free of all expense. This alone will afford sufficient lands for husbandry, as it is supposed much the greater part of the settlers will apply themselves to fishing and trade, for which their home lots alone will be abundantly sufficient. But if any families which make husbandry their business shall want more land, they shall be supplied as far as 25 acres each at a dollar an acre.

"The Duties required of Settlers are that they settle a family upon the home lot, building a house within a year and clearing the home lot within three years.

"Mines of metal or coal and quarries of lime

stone will be referred to the proprietor and also timber trees upon lands unleased." [1]

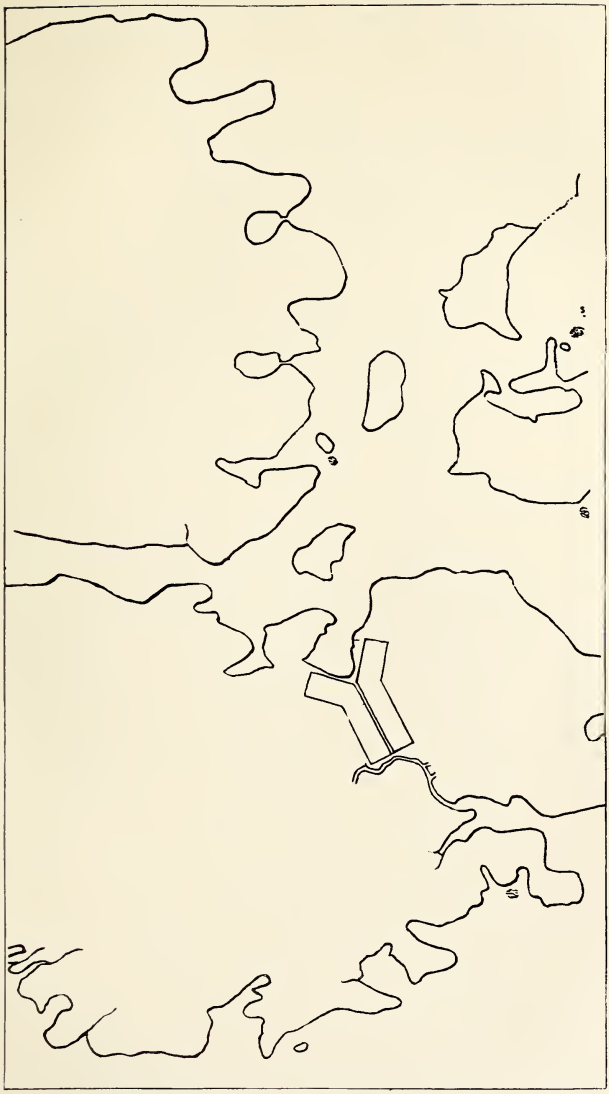
All Governor Bernard's steps to invite settlement on the island were made with the assumption that the home government would readily confirm the grant made by the Massachusetts representatives. But there was obstruction in the Colonial Office in London, caused, as was afterwards learned, by the desire of Nova Scotia to have its territory extended westward to the Penobscot. The governor waited long after his visit to the island, and meanwhile expended not a small sum on his projected improvements there, yet no word came from the home government sanctioning his rights. It was an awkward position, for he claimed land which might not after all be his, and was spending freely where he might not reap again. He resolved to make appeal directly to the king,[2] and did so in an elaborate document dated October, 1764.[3]

[1] Very similar agreements are suggested in a document signed by Governor Bernard and dated "Mountdesert, Sept. 8, 1764," entitled "Proposals for settling a colony of Germans at a Town in the Island of Mountdesert, made to Mr. John Martin Shafter and Mr. John Most by Gov. Bernard Proprietor of the Island." This document, preserved in the Sparks Collection, is printed in the *Bangor Historical Magazine*, v, 1. Nothing seems to have come of the proposals.

[2] "A statement of the Grant of the Island of Mount Desert to Francis Bernard and the consideration for which it was made.

"Governor Bernard opened his first Commission of Governor

[3] Sparks MSS. vol. x, p. 216.



PLAN OF GOV. BERNARD'S TOWN SITE

This appeal brought at last the delayed confirmation, and the governor hastened to appoint an agent to take charge of his Mount Desert

of Massachusetts Bay on August 2, 1760 and on the 25th of October following his Majesty King George the Second died. By which means he was obliged to take out a new commission at the expense of four hundred pounds without having allowance for Chappel, plate, etc.

"Upon his entering upon the Government he found it necessary to make an additional building to the Governor's apartment at Castle William, and another building to the Governor's house at Boston, both of which cost him two hundred pounds. Upon his mentioning to some of the members that the Assembly should make him a compensation for the extraordinary charge of a second commission immediately following the first and the expenses of the improvements of the Castle and the province house, he was told that it would be much easier to get a grant of lands than of money; and he was advised to take his compensation in the former way.

"He acquiesced in this. It was at first proposed that he should have a grant of lands in old Massachusetts where the province has an absolute property in the lands, and if he could have foreseen that a confirmation of the grant would have met with any difficulty, he should have certainly taken a grant of land in that part of the country where a confirmation would not have been wanted.

"But having no idea of any difficulty in obtaining a confirmation, and the assembly being at that time desirous of making a settlement in the Bay of Penobscot, he consented to take his compensation in a grant of the Island of Mount Desert, which had been intended to make one of the towns to be laid out there.

"The Grant accordingly past the House on the 27th of February, 1762; and though to make it appear more honorable it is said to be in consideration of the extraordinary services of the Governor, yet the real consideration was to reimburse him the forementioned expenses: without which most probably he should neither have asked for, nor the assembly have offered him a grant of lands. For as for the island itself, he was totally unacquainted with it at the time it was proposed to him.

"Upon his informing the Lords of trade of this grant and the

property. A commission was issued to Joseph Chadwick of Fort Pownall, appointing him the governor's attorney and bailiff to have charge of his interests on the Island. On receipt of his commission Mr. Chadwick went to Mount Desert and mapped the island. Unfortunately his plans have been lost, but the description

occasion of making it they were pleased by this letter of March 11, 1763, to write to him in the following words: 'We can have no objection to your acceptance of this grant as a testimony of the approbation and favour of that province in whose service and in the conduct of whose affairs you have manifested so much zeal and capacity; nor should we have delayed our Representation of it to the Crown if the deed itself had been with us.' And he, about this and for some time after, received frequent assurances that the grant would be speedily confirmed.

"Under these encouragements he thought he might safely venture to make preparations for settling the Island. And accordingly he has had the whole surveyed and has built some houses and erected a saw mill and marked out a town, etc., at the expense of four or five hundred pounds.

"But now upon account of the delay of the confirmation some disorderly people in the neighborhood have taken possession of the Island, broken down the houses, destroyed the timbers, and still continue to make great havoc and waste without his being able to redress himself for want of the completion of his title.

"The Island by the principal and interest of the forementioned sums may be reckoned to have cost him already fifteen hundred pounds, which is probably more than it would sell for, if put to sale.

"He cannot therefore entertain a thought that, after having served so long and (he hopes he may add) so faithfully in a government whose annual Income, at best, produces a bare subsistence and of late years has fallen short a deal, he shall be left to bear so heavy a loss from what was intended for his benefit. But though he has no reason to suppose that the intentions towards him are other than favorable he has suffered a great deal and continues to suffer by the delay of this business."

which accompanied them has been preserved in the Sparks Manuscripts. The report refers constantly to the numbers or letters which are used to identify places on the lost map, but the descriptions are so accurate that most of the localities can be readily recognized.[1]

Mr. Chadwick made a careful exploration of the whole island, following the shores first from Southwest Harbor up the west bank of the sound, noting the brooks and water powers, the fertile land at Fernald's Point, and the ledges or "quarry of stone of a marvel kind," where Hall's quarries now are. Then he went round the island, starting from Bass Harbor, describing there the marshes which had been "improved by John Robertson, settled on an island in the neighborhood," while the marsh at Goose Cove had been "improved by Ebenezer Herrick of Naskeag." He remarks that "Shadrick Watson, John Black, Ebenezer Herrick, and others of Naskeag . . . cut 25 load of hay last year and are some of them mowing the same ground this year."

Then he went round the northern shores. The north side of Clark's Cove seemed to him a "valuable track of Land for a Settlement." Duck Brook seemed a "stream large enough for a Saw Mill. . . . The shore is Mountainous Rough lands which Continue from the Shore up the stream

[1] Mr. Chadwick's report is printed, with notes by Mr. E. M. Hamor, in the *Maine Historical Magazine*, formerly *Bangor Historical Magazine*, vol. ix, p. 124.

¾ of a mile which is not practicable for Roads. A Good tract of Land well timbered." At what is apparently Cromwell's Harbor, he mentions "a Mill Stream which is the place Capt. Jones proposes to Build a Saw Mill for the Governor. . . . some objections may be made to this stream viz: That the Stream is not large enough to keep a Saw Mill going the year Round But only During the time of freshets. That the Harbour is Smal and laying in that part of the Island towards the open Sea — Vessels may be in danger in bad weather. But (is said) a Vessel from the Westward lay in the Harbour last winter while her Crew made Shingles on Shore." So he went on by Otter Creek and Seal Harbor, and up the east bank of the sound. The Report, which is dated August 29, 1768, ends with a Memorandum: "There are Some Dificultyes arising amongst the Settlers for forms of Roads and Division Lines of their Lands. As there are Sundry people that propose to apply for Settlements on the Island which may mak further deficultys."

But all Governor Bernard's plans were interrupted by the troubles which preceded the outbreak of the Revolution. He was a zealous champion of British authority in America and his conduct when the Stamp Act riots occurred, and in the matter of the seizure of John Hancock's sloop Liberty in 1768 for alleged infraction of the revenue laws, at last aroused the people of

Boston. A meeting was held in the Old South Meeting House June 14, 1768, and a committee of twenty-one appointed to wait upon the governor and protest against his measures. On this committee there served John Hancock, James Otis, Joseph Warren, Samuel Adams, and Josiah Quincy. It is a curious illustration of orderly rebellion when we picture this committee proceeding to Jamaica Plain in a procession of eleven chaises and calling upon the governor. He received them courteously, offered them refreshment, and made them promises which he apparently did not mean to keep.

His recall came suddenly in the next year,[1] and he left his beautiful home on the bank of Jamaica Pond, July 3, 1769, and the next day embarked for England. As he departed the bells were rung,

[1] Whereas our trusty and well beloved Francis Bernard, Esquire, our Captain General and Governor in Chief of our Province in the Massachusetts Bay, in America, hath humbly represented unto us that his private affairs may require his residence for some time in this our kingdom, and therefore hath humbly requested that we would be pleased to grant him a discretionary leave to be absent from his Government and to permit him to return into this Our Kingdom of Great Britain.

We are graciously pleased to condescend to his Request and accordingly do, by these Presents, give and grant unto him, the said Francis Bernard, our full and free Leave, License and Permission to come from his Said Government of the Massachusetts Bay into this our Kingdom and to remain here until our further pleasure shall be signified.

Given at our Court at St. James, this twenty second day of June 1768 in the eighth year of our Reign.

By his Majesty's Command

HILLSBOROUGH.

cannon were fired from the wharves, the Liberty Tree made gay with flags, and at midnight great bonfires were kindled on Fort Hill.[1] With all his

[1] The following account is taken from the Boston *News-Letter* of August 7, 1769: "Tuesday last embarked on board his Majesty's Ship the *Rippon*, sir Francis Bernard of Nettleham, Bart., who for nine Years past has been a Scourge to this Province, a Curse to North America, and a Plague to the whole Empire, He having sagely fixed on the First of August, the Day of the Elevation of the House of Hanover to the British Throne, for the Time of his Departure, there were four Causes of public Rejoicing: 1. The Accession of the present Royal Family. 2. That the King had been graciously pleased to recall a very bad Governor. 3. The sure and certain Hopes that a very good one will be sent out, and placed in his Stead. 4. That a worse cannot be found on this Side —, if there. — On Monday Evening the Baronet, being unwilling to give himself and Friends, if he has any, the Trouble of a formal Leave, or the People an opportunity to hiss him off the stage, sneaked down to Castle William, where he lay that Night. The next Morning he was toated on board the *Rippon*, in a Canoe, a Tom-Cod Catcher or some other small Boat. The ship was soon under sail, but had not proceeded a League, before the Wind shifting, she came to Anchor, and lay Wind-bound till Friday Noon, when she sailed again with a fair Wind after her; The Captain, Thomson, and the ship, both worthy a better Cargo. Should the *Johns*, on the rising of the first Storm, sign a round Robbin to the Captain to throw the Baronet overboard for fair Weather, and he find his way into a Whale's Belly, it is hoped he will not be called out, dead or alive, within Soundings. — So soon as the Rippon was under Sail on Tuesday, the Cannon at the Castle were fired with Joy — the Union Flagg was displayed from Liberty Tree, where it was kept flying 'till Friday. — Colours were also flung from most of the Vessels in the Harbour And from the Tops of the Houses in Town. — The Bells were rang, and Cannon fired incessantly 'till Sunsett. — In the Evening there was a Bonfire on Fort-Hill, and another on the Heights of Charlestown. The general Joy of this City was soon diffused through the neighboring Towns, who gave Similar Demonstrations of it."

excellent qualities he had proved too wanting in tact and too hot-tempered to deal with a critical political situation. He should be remembered as a liberal benefactor of Harvard College, as the friend of many endeavors for public improvement, and as a courtly gentleman who regarded uncompromising loyalty to his king as his first duty. It is recorded that he attended divine service in Brookline because the sermons were shorter than at Roxbury. He was knighted after his return to England and died in June, 1779. In his will, dated September 23, 1778, he devised the island of Mount Desert to trustees for his son John Bernard.

But all Sir Francis's American estates had meanwhile been confiscated, and his heir had a weary time of it in securing his rights.[1] He seems to have remained in America and to have fallen upon evil fortunes. He appears for a moment in a journal of General Rufus Putnam, who made a journey to Passamaquoddy Bay in 1784.[2] In this

[1] The Act of the State of Massachusetts Bay to confiscate the estates of "certain notorious conspirators against the government and Liberties of the inhabitants of the late Province, now State of Massachusetts Bay," is dated April 30, 1779.

[2] This journal is in the Autobiography of General Putnam now in possession of Marietta College, Ohio. General Putnam records: "I left Boston, August 2, 1784, to engage in the survey of lands bordering on the Passamaquoddy Bay, and returned to Boston, Nov. 8, 1784. . . .

"In 1785, the General Court being so well pleased with my services the year before, I was appointed one of the Committee for

journal General Putnam relates that he met at Pleasant Point, on Passamaquoddy Bay, a son of Governor Bernard. He found him in a small hut of his own building with only a little dog for his companion. "He told us he intended making his home there. He had chosen a pleasant spot and cut a few trees, but it did not look as if it would ever be a farm under his care. Poor fellow! We pitied him, he had probably never done a day's work in his life. He stayed there but a short time. I met him afterwards in Boston. It is said that he supposed his father's grant extended to St. Croix and that he went there to retain or hold possession."

In that same year (1784) this John Bernard, calling himself a citizen of Bath in the Province of Maine, sent a petition to the General Court of Massachusetts praying for permission to take possession of the island of Mount Desert. This petition was accompanied by a certificate signed by many respectable persons of Bath, stating that Bernard "had conducted himself unexceptionally in his political and moral conduct during the late war . . . and had been a great sufferer by the

the sale of Eastern Lands, and Superintendent of Surveys. Our party sailed from Beverly, June 14th, and arrived at Blue Hill Bay the 20th; there we deposited some stores. We arrived at Machias Bay the 25th, and at Leighton's Point, Cobscock Bay, on the 29th. We spent the season surveying the coast, islands and towns westward to Penobscot Bay and returned to Boston about Dec. 20, 1785."

forfeiture of his father's estate." The General Court, on June 23, 1785, accordingly passed a resolution as follows : —

"The Committee upon the petition of John Bernard submits the following Resolve :

"Whereas, John Bernard of Bath, in the County of Lincoln, hath produced to this Court ample testimony of the uniform consistence and propriety of his political conduct previous to, during and since the late war, and whereas the estate of his father Sir Francis Bernard, deceased, has been confiscated, to wit, the Island of Mt. Desart which was by the last will and testament of said deceased made previous to said confiscation, devised to said John, . . . and this Court viewing the conduct of said John as meretorious and commiserating his peculiar situation, and he having petitioned for a grant of the island aforesaid, which this court considers in a degree reasonable, therefore resolved, that one moiety, or half part of the island of Mont Desart be and hereby is granted, and from the passing of this resolve shall ensure to the said John Bernard his heirs and assigns forever, to hold in fee simple, provided that said John shall convey to each person now in possession of lands, which may be a division of the aforesaid island, assigns to said John, such quantity thereof and upon such terms as the committee appointed by a resolve of the General Court passed Oct. 28, 1783, shall direct

within eighteen months from the passing of the resolve."

Approved June 23, 1785, James Bowdoin, Governor.

On July 6, 1785, John Bernard mortgaged this grant of half part of the island and at once went to England. He became Sir John Bernard, baronet, held office under the Crown in the Barbadoes and St. Vincent, and died in 1809.

Now another claimant for a grant of Mount Desert appeared. In 1786, the year after the resolution in favor of John Bernard, Monsieur Bartolemy de Gregoire and his wife, Maria Theresa, presented to the General Court of Massachusetts a petition laying claim to Mount Desert on account of the old French grant to Mme. de Gregoire's grandfather, Cadillac.[1] The petitioners brought letters from Lafayette and, owing to these and the general sentiment in America at that time favorable to France, found an unexpected welcome. Of course their claim had not the slightest legal force, but the eastern lands were not held at a high value, and so, "without nice scrutiny," as the historian Sullivan says, but in a gush of sentiment, the legislature on July 6, 1787, passed a resolution granting to the De Gregoires all the lands on Mount Desert

[1] In this petition Cadillac is called Condillac. His own signature, however, is plainly Cadillac.

that remained the property of the Commonwealth.[1] De Gregoire, with his wife and three children,

[1] COMMONWEALTH OF MASSACHUSETTS :

In Senate June 29, 1787. Whereas it appears to this court, that the land, claimed by Monsieur and Madame De. Gregoire, as described in their petition, were in April, 1691, granted to Monsieur De. La. Motte Cadillac, by his late most Christian majesty Louis 14th, to hold to him as an estate of inheritance, and that said Madame De Gregoire, his granddaughter and direct heir at law of said De. La. Motte Cadillac, but whereas by long paper of possession, the legal title to the said lands under the said grant is lost to the heirs at law of the said Monsieur De. La. Motte Cadillac, and the Monsieur and Madame De. Gregoire have not any interest or estate now remaining therein but through the liberality and generosity of this court which are not hereafter to be drawn into precedent, and whereas it is the disposition of the court to cultivate a mutual confidence and union between the subjects of his most Christian Majesty and the citizens of this state and to cement that confidence and union by every act of the most liberal justice not repugnant to the rights of their own citizens. It is therefore resolved that there be and hereby is granted to the said Monsieur and Madame De. Gregoire, all such parts and parcels of Island of Mount Desert and the other Islands and tracts of land particularly described in the grant or patent of his late most Christian Majesty Louis 14, to said Monsieur De. La. Motte Cadillac, which now remains the property of this commonwealth, whether by original right, cession, confiscation or forfeiture, to hold all the aforesaid parts and parcels of the said lands and Islands to them, the said Monsieur and Madame De Gregoire, their heirs and assigns forever, provided however that the committee for the sale of eastern lands be and they hereby are authorized and fully empowered to quiet to all or any possessors or claimers to the title of any parts of the lands herein described, all such parts and parcels thereof as they the said committee shall think necessary and expedient, and on such considerations and conditions as they the said committee shall judge equitable and just under all circumstances, conformable to the precedents heretofore established with regard to settlers.

Pierre, Nicholas, and Marie, were naturalized on November 2, 1787,[1] and soon after settled at Hull's Cove, where they built a rude house and a mill and went to farming.

At first under the terms of the two grants the island was owned in common and undivided. At the term of the Supreme Court held in Boston the third Tuesday of June, 1788, De Gregoire and his wife presented a petition to have "their part or moiety of the Island called Mount Desert set off from John Bernard." At this time Bernard had been in England for several years, and "his attorney James Sullivan, Barrister at law," answered to the petition. The court appointed William Lithgow, Jr., of Georgetown, Nathaniel Thwing of Woolwich, and Stephen Jones[2] of

And this grant is not to take effect and it shall not be lawful for the said Monsieur and Madame De. Gregoire to take or hold possession of the lands hereby granted until an act or bill of naturalization has been passed in their favor.

Sent down for concurrence,

SAMUEL ADAMS, President.

In the House of Representatives, July 6, 1787; Read and concurred.

JAMES WARREN, Speaker.
Approved, JOHN HANCOCK.

True Copy,

Attest, JOHN AVERY, JUNIOR, Secretary.

[1] The Enabling Act of the General Court and the oath are recorded in Hancock County Registry of Deeds, vol. iii, folios 199, 200.

[2] Stephen Jones was born at Falmouth, now Portland, in 1739. He served in the French wars and was engaged in the campaigns of Ticonderoga and Fort Edward. In 1766 he settled

Machias, to make partition. Messrs. Lithgow and Thwing declined to act, and July 4 the court appointed Nathan Jones of Gouldsboro' and Thomas Richardson of Mount Desert to fill the vacancies.

After much delay the committee made their report: —

We, Stephen Jones, Nathan Jones, and Thomas Richardson, in pursuance to the aforesaid warrant, to us directed, have set off to De Gregoire and wife the moiety of said Island, which is bounded as follows: Beginning above Mr. James Richardson's at a stake and stone at the head of the tide, at the northern extremity of Mount Desert Sound, and from thence running north 38 degrees west, to a stake and stone upon the edge of the bank of high water mark upon the northern side of said Island; thence easterly along the high water mark to and around said island; thence westerly by the shore to said Mount Desert Sound; thence northerly by the shore up said Sound to the first mentioned bounds; and that the whole of that part of said Island to the westward of said Sound, and of said northerly

at Machias and for forty years was the most eminent citizen of what became Washington County. In 1769 he was commissioned captain and became the military leader of the patriots. He was the first justice of the peace east of the Penobscot River, and the first justice of the Court of Common Pleas in Washington County. He died in Boston in 1826.

line from the head of said Sound to the northerly shore to be the moiety or share of John Bernard, Esq.

Stephen Jones,
Nathan Jones,
Thomas Richardson.

The report was entered at February term of court in Boston, and finally accepted at a term of the court, June 14, 1794. By strange and dramatic fortune, therefore, the most picturesque and romantic island on the Atlantic coast was owned at the end of the eighteenth century, except for the clearings of the hardy settlers, half by the son of a Tory provincial governor and half by the granddaughter of a French adventurer.

Both owners were poor and were obliged to raise money by mortgaging their estates [1] and making such sales as were possible to settlers.

[1] The history of these mortgages is long and complicated.

John Bernard mortgaged his undivided half on July 6, 1786, to Thomas Russell of Boston, acting apparently for the London firm of Lane, Son & Fraser. There is no record in Lincoln or Hancock County of any assignment, foreclosure, or discharge of this mortgage.

September 18, 1803, John L. Sullivan, administrator *de bonis non* of the estate of Thomas Russell of Boston, deceased, by virtue of a Resolve of the General Court, passed February 26, 1803, sold for one dollar "one undivided moiety of the Island of Mount Desert, which was granted to Sir John Bernard, June

There are forty-four deeds on record from De Gregoire to settlers, for which he received, ac-

14, 1785," to George W. Irving of Boston, but resident of London, England.

March 26, 1822, George W. Irving sold to Ward Nicholas Boylston, "That part of the Island of Mount Desert, originally granted John Bernard, and by him conveyed to Thomas Russell, deceased, and by his administrator to me, excepting hereunto all lands heretofore conveyed by Thomas W. Winthrop, my attorney, the estate having been originally conveyed by mortgage to said Thomas Russell, to secure a debt in part due to the house of Lane, Son and Fraser, of London, who were in consequence, equitably entitled to receive the proceeds of said estate, and said estate was afterwards taken possession of under said mortgage and the equity of redemption foreclosed by long possession: the said Ward N. Boylston, as Administrator of the estate of his uncle, Thomas Boylston, deceased, is now equitably entitled to said estate as representative of the house of Lane, Son and Fraser, of which Boylston was declared a partner, and to whom all the estate was to go after the payments of the debts of said firm."

On August 4, 1792, De Gregoire and wife conveyed to Henry Jackson for £1247 16s. "a tract of land on the main . . . and also our divided moiety of the Mount Desert Island, (except settlers' grants and lots contracted for prior to June 1, 1791; and our farm of 100 acres, as the same is now improved and possessed by us; and another lot at the south west corner of Nicholas Thomas' lot, running south 54 degrees west, 64 rods, then north, 48 west to the shore, and up the creek to the first bounds and also one square acre at end of mill dam, and also the mill erected there; also town lot of 450 acres.) Bartlett's Island 1414 acres, Great Cranberry Island 490 acres, Little Cranberry Island 73 acres, Sutton Island 174 acres, Baker's Island 123 acres, Bear Island 9 acres, Thomas' Island 64 acres, Green Island west side of narrows, two small islands near Bartlett's, Great Duck Island 182 acres, excepting thereat 100 acres for Col. Jones as a settler, and Little Duck Island 59 acres." Four years later, July 9, 1796, Henry Jackson conveyed the lands remaining unsold for £100 to William Bingham of Philadelphia,

cording to the terms of his grant, five "Spanish milled dollars" each. There were probably a few

from whose heirs most of the present summer residents on the eastern half of the island derive their titles.

William Bingham died in England in 1804, and by his will, probated in Philadelphia, September 19, 1805, and in Maine (Hancock County), February 27, 1810, devised his entire estate to certain trustees to hold two fifths in trust for his son, William Bingham the younger, until his majority, when the son should take free of the trust, and to hold three fifths in trust for his two daughters, Anne, wife of Alexander Baring of London, afterward Lord Ashburton, and Maria Matilda, wife of Henry Baring of London, an equal part to each, until the death of each daughter, when the children of each daughter should take that daughter's share, free of the trust.

The son attained his majority, and both daughters died prior to January 1, 1850, so that all the trusts under the will terminated, and the estate was held, two fifths by the son and three fifths by the children of the two daughters.

Anne B. Baring (at the time of her decease the Dowager Lady Ashburton) left surviving her seven children: William (second Lord Ashburton), Francis, Frederick, Anne (married Mildmay), Harriet (Marchioness of Bath), Louisa, and Lydia, and no other child.

Francis, Frederick, Louise, Lydia, Harriet (of Bath), and Francis and Henry Mildmay (heirs of Anne B. Mildmay), conveyed all their interest to William, Lord Ashburton, who thus acquired one half of the three fifths by deed dated December 17, 1851.

Maria Matilda, after the death of Henry Baring, married the Marquis du Blaisel, and at her death left surviving five children: Henry B., Frances (married to Henry B. Simpson), Ann Maria (married to William Gordon Coesvelt), James Drummond, and William Frederick Baring. Ann Maria Coesvelt afterward died, leaving one child only, Ann Maria, married to Antonio, Comte de Noailles.

James Drummond Baring conveyed his interest to his brother, Henry B. Baring, by deed dated June 21, 1849.

For the more convenient management of the property in the

Know all Men by these Presents, That

We Barthoiomy de Gregoire of Boston in the County of Suffolk and Commonwealth of Massachusetts Esq^r and Maria Teresa de Gregoire nee de Cadillac his wife.

in Consideration of *five Spanish Milled dollars in hand* ——— paid by *Jesse Higgins* and in further consideration that the said *Jesse Higgins* is a Settler on the Lands herein remised to him in conformity to the Resolve of the General Court of said Commonwealth passed the twenty ninth day of June One thousand seven hundred eighty seven the Receipt whereof *we* do hereby acknowledge, and for divers other good Causes and Considerations *us* hereunto moving, DO, for *our* selves and *our* Heirs, Remise, Release, Bar and for ever Quit Claim unto the said *Jesse Higgins* ——— *his* Heirs and Assigns *a Certain Tract or Parcel of Land containing One Hundred Acres* ——— *situated, lying and being on Mount Desert Island in the County of Lincoln and Commonwealth of Massachusetts and bounded as follows viz^t Beginning at a Stake and Stone that stands between him and John Clipper from thence running first South seventy Degrees East two hundred Rods to a Stake then South twenty Degrees West eighty Rods to a Stake then North seventy Degrees West two hundred Rods to the Bay thence running the other to the first mentioned Bounds* ———

Together with all the Estate, Right, Title, Interest, Use, Property, Claim and Demand whatsoever, of *us* the said *Barthoiomy and Maria Teresa* ——— which *We* now have, or at any Time heretofore had, of, in, and to the afore-mentioned Premises, with the Appurtenances, or to any Part thereof, or which at any Time heretofore has been held, used, occupied or enjoyed as Part or Parcel of the same.

To HAVE and to HOLD all the afore-granted and bargained Premises, with the Appurtenances, to *him* the said *Jesse Higgins* ——— *his* Heirs and Assigns forever, with the Reversion and Reversions, Remainder and Remainders thereof; or any Part or Parcel thereof, forever: So that neither *We* the said *Barthoiomy and Maria Teresa* ——— nor *our* Heirs, nor any other Person or Persons claiming from or under *us* or them, or in the Name, Right or Stead of *us* or them, shall or will, by any Way or Means, Have, Claim, Challenge or Demand any Estate, Right, Title or Interest of, in and to the aforesaid Premises, with the Appurtenances, or any Part or Parcel thereof, forever.

IN WITNESS WHEREOF, *We* the said *Barthoiomy and Maria Teresa* have hereunto set *our* Hands and Seals this *twenty Eight* Day of *March* in the Year of our *LORD* One thousand seven hundred and *Ninety two*

Signed, sealed and delivered in Presence of

Edm^d Le Blanc
Philip Langley

Barthelemy de Gregoire
Marie Therese de Lamolle Cadillac

others who recorded their deeds later, while some have never been recorded. The De Gregoires were evidently not suited to a pioneer life and did not prosper. Their house at Hull's Cove stood on the place now owned by Mr. C. H. Carpenter. They gradually saw their property slip away from them. In 1796 their property was valued for taxation at $1845. The next year they were assessed on property valued at $663, and in 1805, which was the last year in which the name appears on the assessors' books, the valuation was only $301. On February 7, 1806, the De Gregoires deeded the house at Hull's Cove and all the lands belonging to them to Royal Gurley, who moved into the house and supported

United States, William (Lord Ashburton), owning one half of three fifths, Henry B. Baring, Francis Baring, Ann Maria (Countess de Noailles), and William Frederick Baring, owning the other half of the three fifths, conveyed the American property to Joseph Reed Ingersoll, then United States Minister to Great Britain, and to John Craig Miller of Philadelphia, as trustees, with power of succession and appointment. Deed dated July 18, 1853, and recorded Hancock County Registry of Deeds, vol. xcviii, folio 150.

William Bingham, the younger, by his will probated in Philadelphia, June 16, 1856, devised all his estate to his widow, Marie Charlotte Chartier de Lothbiniere Bingham. She conveyed the estate to her son, William B. de L. Bingham, by deed dated April 11, 1861. He conveyed, by deed dated August 12, 1862, his two fifths to Joseph Reed Ingersoll and John Craig Miller, upon the same trusts, and with the same powers, as in the deed from the owners of the three fifths. Messrs. Reed and Ingersoll thus became trustees for the entire estate, a trust which has descended through a number of trustees and agents to the present day.

the De Gregoires there until the death of M. de Gregoire on January 18, 1810. Then Mr. Gurley moved into Captain Samuel Hull's house but continued to care for Mme. De Gregoire until her death a year later. There appears to be no foundation whatever for the statement often made, "that the inhabitants of Hull's Cove would not permit the De Gregoires to be buried within the inclosed burying-ground because they were Catholics." The fact is that the day on which M. De Gregoire's grave was dug was bitterly cold and windy and the snow was deep, so the grave was dug in the lee of some spruce-trees a little outside the burying-ground. The De Gregoires' children appear to have returned to France before the death of their parents, and are lost to sight.

V

MOUNT DESERT PLANTATION

Come, my tan-faced children,
Follow well in order, get your weapons ready,
Have you your pistols ? have you your sharp-edged axes ?
Pioneers ! O pioneers !

Have the elder races halted ?
Do they droop and end their lesson, wearied over there beyond the seas ?
We take up the task eternal, and the burden and the lesson,
Pioneers ! O pioneers !

All the past we leave behind,
We debouch upon a newer mightier world, varied world,
Fresh and strong the world we seize, world of labor and the march,
Pioneers ! O pioneers !

We detachments steady throwing,
Down the edges, through the passes, up the mountains steep,
Conquering, holding, daring, venturing as we go the unknown ways,
Pioneers ! O pioneers !

WALT WHITMAN.

MOUNT DESERT PLANTATION. 1776

The first settlers of Mount Desert were a plain and frugal folk following humble callings and pulling in homespun harness. The home life was bleak and bare, the children got along without toys and story-books, and all went to work very young. It was, however, an out-of-door life, in the fresh air, close to nature, telling time by the sun, acquainted with animals in the barn or the woods or the air and sea. There was very little of grace and refinement, but the life was a good school of character. The boys learned to use their faculties, to bear burdens, to take responsibilities on young shoulders. It was a life free from the artificiality and the sharp competition of the city. The struggle for livelihood was a struggle with nature and not with one's fellowmen.

The first comers built their cabins along the shores where a stream furnished water and power, or where a bit of grass or marshland gave a chance to get fodder for the stock. Others set-

Note. — For the genealogical tables in this chapter and for much valuable information, Dr. Street was indebted by Mr. Eben M. Hamor of Town Hill. Interesting facts were also derived from the reminiscences of the late Rev. Oliver Fernald and from a manuscript kindly furnished by the Rev. Edwin H. Hadlock of San Francisco.

tled on the outlying islands, which were as a rule less densely forested, where abundant driftwood provided fuel with little labor, and where fishing industries could be readily undertaken. None of the people had any legal title to their little clearings until the majority acquired deeds from the De Gregoire or Bernard estates. The reports of the surveyors who laid off these lots contain our most authentic information about the location of the families that settled on the island before 1800. At first the Bernard or western side attracted the majority of the settlers. It was first approached by those coming from the settlements to the westward and it lay nearest the open sea and the track of passing vessels. Later, owing perhaps to the comparative ease of getting a title on the De Gregoire side, the trend of population was to the northeastern shores fronting on Frenchman's Bay. For the most part the habitations built were of a very temporary character, and the people moved on if they found a better location in some sheltered cove or by another bit of marshland.

The names of the earliest settlers appear upon a quaint petition sent to Governor Bernard in 1768 and preserved in the Bernard papers. It seems that people living on the neighboring mainland made a practice of coming on to the island and cutting timber and hay and carrying it off for their own use; and in some years they

brought their cattle over for pasturage, regardless of the protests of the settlers. The Mount Desert people therefore appealed to Governor Bernard. The petition [1] is as follows: —

To his Exelency Governor Bernard.

We the inhabitants of mount desart Humbly Craves Your Exelencys Protection against the InCrosins of the Naboring inhabents made upon us Consarning hay for we cannot git hay on ye island to Keep our Stoks as the People Cut the hay before it gits its Groth So that they Spoil the marsh & if we Cut hay and Stack it for Sleding it is Stole so that we cannot have ye Provilige of the marsh that we have Cleared Rodes too, therefor we bege that your Exelency will Consider us and Put a stop to this InCrossins, other ways we Shall Not be Abel to Keepe our Stocks and the marsh be totterly Spiled Last Summer the People came from the Townshep of No. Six and Cut Part of the North East marsh where we have had a Rode this five yeare before we knew thereof & carred off some hay after we Raked & Staked it, also other hay which we Cut and Staked was Stole. The pretence is they have as good a right to it as the settlers. Last hay Season it happened very Luky for us that Col. Goldthwait Came here just about the

[1] Sparks Collection, vol. xi, p. 271. Also in *Bangor Hist. Mag.* ii, 218.

time of cutting the marsh & we are of opinion that if he had Not Come hear most of the Settlers on this island must have Lost or Kild their Stoks for want of hay. The Settlers of No. four & No five & No Six west of mount dessert River & No 5 and No 2 east of mount desart River Chefly Depend on this island for hay; we would further inform your Excelency that vessel hands & others make a Practis of Coming to this island and Cutting Lumber Such as Staves Shingles and Clapboards and other Lumber which will much Discoureg future Settlers so no more but we make bold to subscribe ourSelves your Exclencys most humble Petitioners.

Abraham Somes,
Andrew Tarr,
Stephen Gott,
Benjm. Standwood,
James Richardson,
Stephen Richardson,
Daniel Gott,
Daniel Gott, Jr.,
Thomas Richardson,
Elijah Richardson.

Of these signers Abraham Somes,[1] the pioneer

[1] Abraham Somes was born at Gloucester, Mass., March 17, 1732; m. (1) Hannah, dau. of Samuel Herrick of Gloucester, Dec. 25, 1753. She was born at Gloucester, Oct. 6, 1735. She d. March 16, 1790. On April 2, 1794, he m. (2) Mrs. Joanna Beal, widow of Edward Beal of Union River. She d. Dec. 17, 1831. Abraham Somes d. Sept. 7, 1819.

on the island, was the son of Abraham and Martha Emerson Somes who were married at

Children by first marriage:

I. Hannah, b. Sept. 16, 1754; m. Samuel Reed of Sedgwick; res. Somesville.

II. Patty, b. Dec. 24, 1756; m. James Fly; res. Surry, Brooklin, and Trenton, where he d. Dec. 1801. She d. April, 1846.

III. Lucy, b. May 4, 1759; m. Nicholas Thomas; res. Thomas District, Eden.

IV. Prudence, b. June 23, 1761; m. Abraham Reed; res. Sedgwick.

V. Abraham, b. 1763; m. Rachel Babson; res. on his father's place in Somesville. His sons Isaac and George B. settled in Somesville.

VI. Marcey, b. 1765; m. Amaziah Dodge; moved to Ohio; d. July 12, 1845.

VII. John, b. 1767; m. Judith Richardson; res. Somesville.

VIII. Daniel, b. 1770; m. Clarissa Beal; res. Somesville. Two of their children settled at Somesville.

IX. Louis, b. 1772; m. —— Dodge of Sedgwick.

X. James, b. 1774 ; m. Betsy Gott ; res. Beach Hill and Solon, Me.

XI. Jacob, b. 1777; unmarried; lost at sea.

XII. Betty, b. 1779; m. William W. Thorn; res. Oak Hill.

XIII. Isaac, b. 1781; m. Sally Kittridge of Billerica.

VII. John Somes, son of Abraham and Hannah, m., Jan. 6, 1793, to Judith Richardson, by the Hon. Paul Dudley Sargent, Esq. He settled at Somesville on land now owned by his grandson, John J. Somes. He was representative in the Massachusetts legislature 1815–1818.

Children :

1. John, Jr., b. 1794 ; m. Julia Kittridge; res. Somesville. He was the first postmaster on the island of Mount Desert.
2. Judith, b. 1796; m. Eben Babson; res. Somesville.
3. Jacob, b. 1799; m. Rebecca Seavy; res. in Somesville on his father's place. Representative and senator to the Maine legislature.

Gloucester in 1730, and was fourth in descent from Morris Somes (b. 1614), who, with his wife Margerie, was one of the first settlers of Gloucester and ancestor of all the New England families that bear the name. Abraham Somes married Hannah Herrick, daughter of Samuel Herrick of Gloucester. He settled on what is now known as the George Somes Point in 1762 and held thereafter a foremost place on the island. He was one of the first Board of Selectmen of the town of Mount Desert, lieutenant of the militia company, and lived to be over eighty years of age. His numerous descendants have always been the leading family at Somesville and to the fourth generation retain their influence in town affairs.

James Richardson,[1] who came in the same year,

4. Abraham, b. 1801; m. Adline Freeman; res. Somesville.
5. Benjamin, b. 1804; d. unmarried.
6. Emily, b. 1806; m. John M. Noyes; res. Somesville and Massachusetts.
7. Julian, b. 1810; d. May 20, 1812.

[1] James Richardson, son of Stephen and Jane (Montgomery) Richardson, who came from Londonderry, Ireland, to Gloucester, Mass., in 1738. James was b. about 1730. He was m., March 19, 1752, to Rachel Gott, by Rev. Benjamin Bradstreet. He d. Dec. 12, 1807. She d. March 22, 1814.

Their children were:

I. Rachel, b. 1752; m. Davis Wasgatt; res. Beech Hill.
II. James, b. 1754; m. (1) Hannah Sargent, (2) Mrs. Hannah Gilpatrick of Trenton; res. Northeast Harbor.
III. Daniel, b. 1756; m. Sarah Cousins; res. Hadley's Point.
IV. Jane, b. 1758; m. Nicholas Thomas (second wife); res. Thomas District, Eden.
V. Mary, b. 1761; m. Ezra H. Dodge.

SOMES SOUND

was also from Gloucester. He was of sturdy Scotch Irish descent. He built a mill at the head of the sound and engaged in lumbering in winter and farming in summer. He was a man of some education and was the first clerk of the plantation and also town clerk for many years. The prolific and serviceable family stock continues to flourish in many branches.

Andrew Tarr also came from Gloucester. He seems to have settled first near his old neighbors at the head of the sound, but soon moved to the smooth slopes of Fernald's Point where the Jesuits had set up their cross just one hundred and fifty years before. In the list of the early settlers on the Bernard grant his lot is designated as northerly of Norwood's Cove. Later Tobias Fernald, a seafaring young man from Kittery, married Andrew Tarr's daughter Comfort, and they inherited the estate and built a good house on the point. Their son Ebenezer married Sophronia Wasgatt and lived and died on his beau-

VI. George, b. Aug. 16, 1763, the first white child born on Mount Desert; m. (1) Lucy Pindexter, (2) Mrs. Betsy Simmons; res. at the head of the sound on land now owned by his great-grandson, Bloomfield Richardson.

VII. David, b. 1765; m. Molly Steel; res. Somesville. He was justice of the peace.

VIII. Judith, b. 1767; m. John Somes; res. Somesville.

IX. Isaac, b. 1770; d. in Boston, Aug. 12, 1796.

X. Tamson, b. 1772; m. George Freeman; res. Pretty Marsh.

XI. Rhoda, b. 1774; m. Reuben Freeman; res. Pretty Marsh.

tiful place, leaving it to his two sons, Rev. Oliver H. Fernald and Professor Charles H. Fernald of the Massachusetts Agricultural College.

Stephen Richardson was a brother of James Richardson. He settled on what is now Crockett's Point on the west side of Bass Harbor. It was at his house that the first meeting of the plantation was held March 30, 1776, and at that meeting he was elected a member of the Committee of Correspondence, Safety, and Inspection. The subsequent meetings of the plantation were likewise held at Stephen Richardson's. "The house," wrote Mr. Dodge in 1871, "went out of existence some time ago, but the débris of the cellar still remains." Stephen Richardson was the representative of the plantation in the General Court and a member of the first Board of Selectmen of Mount Desert.

Daniel Gott was a brother of Mrs. Stephen Richardson and settled near his sister on the west side of Bass Harbor. On March 25, 1789, "in consideration of eighteen pounds legal money," he obtained a deed from the counties of York, Cumberland, and Lincoln to the two islands lying off Bass Harbor Head. He moved on to the larger island, thereafter known as Gott's Island, and occupied it until his death, June 7, 1814. His descendants still live there. Thomas Richardson settled on the east side of Bass Harbor. He was a member of the first Committee of Correspond-

ence of the plantation, and we have already met his name as a member of the committee to run the boundary between the Bernard and De Gregoire grants. Benjamin Stanwood was probably at the time living on Great Cranberry, though he afterwards appears as a settler near Bar Harbor.

The petition of the settlers was evidently referred by Governor Bernard, then in the thick of his troubles with the Massachusetts patriots, to his friend and business associate, Colonel Thomas Goldthwait, commander of the post, Fort Pownall, at the mouth of the Penobscot. He evidently turned it over to Colonel Nathan Jones of Goulds-boro', for the following letter [1] is preserved in the Bernard papers in the Harvard College library:

Frenchmen's Bay, 16 May 1718.

May it please your Excellency

I Received the favor that came by Col. Goldthwait and shall act in Consequence thereof. I have sent to many of the People that used to Cut the Grass on Mt. Desert and they have been with me. I let them know that for the future they must not cut any more without first agreeing and paying a valuable consideration for it. All the People that I have talked with are willing to pay sum Acknowledgement for it. The method I have taken was to offer it to the Persons that used to improve it and that gives the Greatest Satisfaction.

[1] Sparks MSS. vol. xi, p. 275.

As to the price I should be glad to know what your Excellency would accept of, One Shilling Sterling p Ton would come to a Great Sum if all the Hay was paid for, that is cut and that price might easily be obtained I think. Col. Goldthwait wrote me that he should be at Mount Desert and at this place before this Time. I have waited for his arrival to advise with him on all the affairs Relative to the Island or I should have gone to Mount Desert before this time to have Lotted out the Meadows to the Several Persons that want them and to have taken security of them for the Sums that they agree to give. I am informed that Mr. Somes Cultivates that Bad Spiritt that prevails too much everywhere at this Time he tells the People that they have the best Right to the hay on the Island and that the Government is not likely to get a Grant of the Island. There has been great Havock made of your Timber, but I shall prevent it for the future on this side of the Island as to building the Mill that was purposed. When Col. Goldthwait comes down if he will attend I will go to the Island and view the place once more and give a full answer.

I am Sir with due Respect

Your Excellency's Most Obedient and Very Humble Servant,

NATHAN JONES.[1]

[1] Nathan Jones was born at Weston, Mass., September 9, 1724, the son of Elisha and Mary Allen Jones. On October 17,

In the next fifteen years the nine households represented by the signers of the petition to Governor Bernard were joined by others, and little communities grew up at the head of the sound, at Southwest and Bass Harbors, and at Seal Cove. Young Davis Wasgatt married James Richardson's daughter, Rachel,[1] and later, with hardy labor, cleared a farm on Beech Hill. Wasgatt was later a justice of the peace, a man of vigor-

1756, he married Sarah Severns. He accompanied Governor Bernard to Mount Desert as a surveyor in October, 1762, and not long after that settled on the eastern shore of Frenchman's Bay near West Gouldsboro', where he reared a family of twelve children. In the Revolution he was suspected of Toryism and was under the surveillance of his neighbors for some time. He was early appointed a justice of the peace, and appears in 1790 as one of the commissioners to divide the island of Mount Desert and in the succeeding year as administrator of the estate of James Cockle of Mount Desert. He is often mentioned in the diary of General David Cobb who lived on Gouldsboro' Point for thirty years as the agent of the Bingham estate. He died in 1806.

[1] The twelve children of this marriage were:

I. Davis, b. 1775, at No. 1; m. Sally Hadlock, res. Northeast Harbor.
II. Rachel, b. 1776, at No. 1; m. Simeon Milliken, res. on Hardwood Island, then in Trenton.
III. Cornelius, b. at Brimfield, Mass., 1778.
IV. Tamson, b. 1780, at Monson, Mass.
V. Rufus, b. 1781, at Monson, Mass.; d. 1783.
VI. Sarah H., b. 1784, at Monson, Mass.
VII. Rufus, b. 1786, at Trenton; m. Suky Gott.
VIII. Hannah R., b. 1788, at Trenton.
IX. David, b. 1790, at Mount Desert; res. Beech Hill.
X. Asa, b. 1793, at Mount Desert; m. ——.
XI. Margaret T., b. 1796, at Mount Desert; m. ——.
XII. Jason, b. 1798, at Mount Desert; m. Abigail Rodick; res. Cromwell's Harbor.

ous mind and independent judgment. His twelve children are represented by many descendants in Hancock County.

Ezra H. Dodge married another of James Richardson's daughters and established his homestead on the southern side of Seal Cove, still known as Dodge's Point. By the year 1784 William Gilley, Tyler Reed, and George Norman had settled near Norwood's Cove. Ebenezer Eaton, the first minister, Andrew Tucker, Samuel Bowden, Benjamin Ward, Joshua Mayo, William Grew, Nicholas Tucker, John Rute, Joseph Legro, and Peter Dolliver are recorded as living at Southwest Harbor. Joshua Norwood, Abraham Richardson, and Peter Gott were on the east side of Bass Harbor. Benjamin Benson had joined Stephen Richardson and Daniel Gott on the west side of Bass Harbor. William Nutter and Enoch Wentworth were near Goose Cove. William Heath had a mill on the water power at Seal Cove, and James Reed and George Butler were with him. Ephraim Pray and Reuben and George Freeman and their families were at Pretty Marsh. With one or two exceptions all these families are still well represented in the population of the island.

The first settler on the eastern half of the island was probably John Hamor,[1] who came

[1] John Hamor was the son of John Hamor and his wife Sarah

SEAL COVE

MILL AT SEAL COVE

from Arundel, now Kennebunkport, in 1768. He brought his wife, Mary Rodick, and settled

(Huff) Hamor, who lived at, or near, Cleaves Cove, in the town of Arundel, now Kennebunkport, as early as 1747. Their children were Joanna, Sarah, Molly, Bathsheba, Betty, John, and two other sons, probably all born in Arundel. John married Mary Rodick and settled in Arundel. In 1768 they removed to Hull's Cove.

Their children, perhaps not in the right order, were:

I. David Hamor, b. 1757; m. Experience Thompson; res. Hull's Cove.

II. Mary, b. 1761; m. Edward Hodgkins; res. Trenton, now Lamoine.

III. Sally, b. ——; m. Ezra Leland; res. Leland's Cove, Eden.

IV. John, b. ——; m. Sarah Hodgkins; res. near Hull's Cove, Eden.

V. Daniel, b. ——; m. Polly Hodgkins; res. Hamor's Sand Point, Eden.

I. David Hamor, son of John and Mary (Rodick) Hamor, b. at Arundel, March 11, 1757; came to Hull's Cove with his parents in 1768; m. Experience Thompson, dau. of William and Mary Thompson, May 12, 1790. She was b. at Harpswell, April 18, 1771. They settled at Hull's Cove, where he d. Oct. 25, 1836, and she d. Oct. 26, 1856. He was a farmer, well off for the times. He was at one time lieutenant of militia, and held important offices in the plantation and town of Mount Desert, and was treasurer and selectman of Eden for a number of years. Mrs. Hamor was a prominent and active member of the Eden Baptist Church.

Their children were:

1. William, b. 1791; m. Experience Mayo; res. at Town Hill.
2. Betsy, b. 1792; m. Joseph Higgins; res. at Town Hill.
3. James, b. 1794; m. Clarissa Rodick; res. Bar Harbor.
4. Jonathan, b. 1796; m. Hannah Brewer; res. Hull's Cove.
5. Ezra, b. 1798; m. Eliza Higgins; res. Hull's Cove.
6. Mary, b. 1800; m. Edward Brewer; res. Hull's Cove.

at Hull's Cove, which soon became and remained for many years the chief centre of settlement on the eastern shore. It combined the three advantages which the earliest settlers sought, a harbor giving shelter for small vessels, a fresh water stream, and a bit of grass or marsh land where the stock could be pastured and hay cut. Hamor built his cabin where the M. L. Hamor house now stands. The next summer he started in his little vessel for his old home at Kennebunkport, and was never heard of again. His widow brought up the five children, and lived until May 31, 1814, when she was killed by an accident. The Hamors have, from the first, been one of the most respected and useful families on the island. For four generations they have been influential leaders in town affairs.

The family character of the migration we are tracing is emphasized by the next settlers on the northeastern shore, who were both brothers-in-law

7. Edward, b. 1803; m. Elmena Thomas; res. Hull's Cove.
8. Hannah D., b. 1804; m. Eben L. Higgins; res. Leland's Cove.
9. Cornelius T., b. 1806; m. Sally D. Hopkins; res. Hull's Cove.
10. Prudence T., b. 1808; m. Eben S. Young; res. Salsbury's Cove.
11. Peleg, b. 1810; d. unmarried in 1839.
12. Richard, b. 1812; m. Mary Ann Hamor; res. Hull's Cove.
13. Alden, b. 1815; m. Triphena Higgins; res. Hull's Cove; now living.

Five of these sons were sea-captains, and three of the daughters married sea-captains.

of John Hamor. Daniel Rodick[1] had married Betty Hamor at Harpswell in 1764 and five years later they came to Frenchman's Bay and were the ancestors of the strong and influential Rodick

[1] Daniel Rodick m. Betty Hamor, dau. of John and Sarah (Huff) Hamor, and sister of John Hamor the first settler at Hull's Cove. They were published at Harpswell, Jan. 28, 1764.
Their children were:

I. Daniel, d. at sea; unmarried.
II. James, m. ——; res. Harpswell.
III. David, m. Sally Stanwood.
IV. John, m. Thankful Higgins; res. Bar Harbor.
V. Abigail, m. Thomas Douglass.
VI. Betsey, m. —— Springer.
VII. Polly, m. Dean Higgins; res. Cromwell's Harbor.
VIII. Dorcas, m. John Suminsbuy; res. Hull's Cove.
IX. Hannah, m. Andrew Monarch; res. Hull's Cove.
X. Sally, m. Oliver Thomas; res. Hull's Cove.
XI. Patience, m. Josiah Smalledge.

III. David Rodick m. Sally Stanwood, dau. of Job and Martha (Bradstreet) Stanwood, June 2, 1797; res. on Bar Island, Eden. She d. Feb. 18, 1853, and he d. Jan. 21, 1856.
Their children were:

1. Daniel, b. 1798; m. Deborah Stanwood; res. Cromwell's Harbor.
2. Abigail, b. 1800; m. Jason Wasgatt; res. Cromwell's Harbor.
3. Clarissa, b. 1802; m. James Hamor; res. Bar Harbor.
4. Benjamin, b. 1805; res. New York.
5. Emily, b. 1807; m. (1) Serenus Higgins; res. Bar Harbor; m. (2) Thomas Dollard; res. West Ellsworth.
6. Pamelia, b. 1810; m. Josiah B. Richards; res. Cromwell's Harbor.
7. Betsy, b. 1812; m. Jonathan Manchester of Mount Desert. She is now living at Bar Harbor.
8. David, b. 1815, m. (1) Mariam Higgins, (2) Betsy Brewer; res. on Bar Island, Eden.
9. Martha, b. 1819; m. Rev. James Small of Exeter, Me.

family at Bar Harbor. They settled near the shore on the lot part of which is now owned and occupied by his grandson, John A. Rodick. At a plantation meeting, March 25, 1777, he was chosen a member of the Committee of Correspondence, Inspection, and Safety "for ye present year." June 10 of the same year he was chosen on a committee "to take care of the marshes." Elisha Cousins [1] had married Bathsheba Hamor at Harpswell in 1758, and they came to Hull's Cove in 1769 and built a homestead on what is now the Walter M. Hamor place. Mr. Cousins took an active part in public affairs, held important offices

[1] Elisha Cousins, b. at Wells, District of Maine, Nov. 20, 1735; d. at Hull's Cove, Eden, Jan. 18, 1816. He m. Bathsheba, dau. of John and Sarah (Huff) Hamor, Dec. 3, 1758. She was b. at Sheepscot, May 11, 1742, and d. March 23, 1830, at Hull's Cove. They moved from Harpswell to Hull's Cove about 1769.

Their children were:

I. A daughter, b. 1759; d. in infancy.
II. Ruth, b. 1761; m. Joseph Bunker; res. on Cranberry Isle.
III. John, b. 1764; m. (1) Hannah Dyer, (2) Mary Higgins, (3) Eliza Manchester; res. Hull's Cove and Trenton.
IV. Ephraim, b. 1766; d. in infancy.
V. Bathsheba, b. 1768; m. Robert Young; res. Duck Brook.
VI. Sarah, b. 1770; m. Daniel Richardson; res. Hadley's Sand Point.
VII. Elisha, b. 1773; m. Thankful Wasgatt; res. at the Narrows.
VIII. Ephraim, b. 1775; m. Louis Salsbury; res. Bar Harbor.
IX. A son, b. 1778; d. in infancy.
X. Joseph, b. 1779; m. Mary Cousins; res. Northwest Cove.
XI. Joanna, b. 1783; m. Moses Wasgatt; res. Hull's Cove.

in plantation and town, and was moderator, clerk, and selectman of Eden many times.

Next came several families from Cape Cod. Levi Higgins[1] and his wife, Bathsheba Young, with two boys, Nehemiah and Elkanah, moved from Eastham in 1770 and built a log house on the point north of Hull's Cove now known as Cape Levi. Later he built the frame house in which the First Baptist Church was organized. He was the first chairman of the Selectmen of the town of Mount Desert, a member of the first

[1] Levi Higgins m. (1) Bathsheba Young at Eastham, Cape Cod, Feb. 19, 1767. He m. (2) Mrs. Mary Hopkins, widow of Joseph Hopkins. He d. June 22, 1825. The Eden Baptist Church was organized at his house, July 5, 1799.

Children by his first marriage were:

I. Nehemiah, b. 1767, at Eastham; m. Ursula Leland, res. Leland's Cove.
II. Elkanah, b. 1769, at Eastham; m. Azubah ——; res. Fairfield, Me.
III. Eunice, b. 1771, at Hull's Cove.
IV. Chloe, b. 1774, at Hull's Cove.
V. Mercy, b. 1775, at Hull's Cove.
VI. Hannah, b. 1777, at Hull's Cove; m. (1) Amariah Leland; res. Emery's Cove; (2) Humphrey Stanwood; res. Bar Harbor.
VII. Theophilus, b. 1779, at Hull's Cove; res. Trenton now Lamoine.
VIII. Richard, b. 1782, at Hull's Cove; m. (1) Rebecca Higgins, (2) Margaret Campbell; res. Hull's Cove.
IX. Josiah, b. 1784, at Hull's Cove; m. Mary Cousins; res. Trenton.
X. Deborah, b. 1786, at Hull's Cove.
XI. Mary, b. 1788, at Hull's Cove.
XII. Levi, b. 1793, at Hull's Cove; m. Jerusha Cousins; res. Trenton.

Board of Selectmen of the town of Eden, and lieutenant in the militia company. The next year after Levi Higgins, Israel Higgins [1] and his wife Mary Snow, came from Cape Cod and settled on the shore near Eddy's Brook. They "took up" some two hundred acres of land ever since known as the Israel Higgins lot. There Solomon Higgins, probably his brother-in-law, for his wife's name was Bethiah Snow, soon joined him.

Levi Higgins's wife was Bathsheba Young and as they all came from the same town on Cape Cod, it is reasonable to suppose that Ezra Young [2]

[1] Israel Higgins and his wife Mary Snow came from South Truro, Cape Cod, before 1776.

Their children were:

I. Henry, b. 1769; at Eastham; d. 1794.
II. Stephen, b. 1771; m. Deborah ——; res. Bar Harbor.
III. Israel, b. 1773; d. 1776.
IV. Oliver, b. 1776; m. Rhoda Leland; res. Bar Harbor.
V. Jonathan, b. 1780; d. 1796.
VI. Zacheus, b. 1782; m. Sarah Leland; res. Bar Harbor.
VII. Seth, b. 1785; m. Sally Hadock of Cranberry Isles.
VIII. Mercy, b. 1787; m. Nathan Clark of Southwest Harbor.
IX. Mary, b. 1791; m. Christopher Havens; res. Bar Harbor.
X. Israel, b. 1798; m. Polly Hull; res. Bar Harbor.

[2] There is no record of Captain Young's family in the Eden records, but in the records of Mount Desert is the following: —

"A Record of Births and Deaths of Capt. Ezra Young and his wife Constant, and family."

"their son Ezra Young was born at Mount Desert June the 20th 1774."

"their first Daughter Rosanna Born November ye 28, 1782."

Dec. 9, 1804, Rosanna Young was married by her father, Ezra Young, Esq., to Isaac Mayo of Southwest Harbor.

and Elkanah Young[1] were her relations. Ezra Young settled at Duck Brook before 1774. He was the most prominent and influential man on the island from the time he came until after Eden was incorporated. At the first plantation meeting held at Somesville, March 30, 1776, he was chosen on the Committee of Correspondence, Safety, and Inspection, and also on a committee "to bring in the order of the day." On June 10, 1776, he was elected "Captain of the Militia

Capt. Ezra Young d. June 12, 1812. His wife Constant d. April 8, 1816.

Ezra Young, Jr., m. Sara Hoges. They had four children. Res. at Bar Harbor, then moved South.

[1] Elkanah Young and his (1) wife Rebeckah were m. at Eastham by the Rev. Joseph Crocker, March 16, 1769. She d. April 6, 1774, and he was m. (2) by Rev. Jonathan Bascom, at Eastham, Oct. 5, 1775, to Mary Lewis. They lived some years on the hill east of Salsbury's Cove, and then removed to Trenton.

Child by first marriage:

I. Mary, b. May 17, 1772, at Salsbury's Cove; m. William Mason; res. Eden. He was killed by the English at Bar Harbor in the war of 1812–15.

Children by second marriage:

II. Elkanah, b. Eastham.
III. Barnabus, b. 1777, at Salsbury's Cove; m. Abigail Salsbury; res. Ironbound Island.
IV. Abner, b. 1779; m. (1) ——, (2) Lucy Hamor, (3) Mrs. Mary ——; res. Salsbury's Cove.
V. Nathan, b. 1781.
VI. Thomas, b. 1783.
VII. Solomon, b. 1785; res. Trenton, now Lamoine.
VIII. Seth, b. 1788; res. Lamoine.
IX. Lewis, b. 1793; res. Lamoine.
X. William, b. 1794; res. Lamoine.

of this District." At a plantation meeting, March 24, 1779, he was elected major.

At the organization of the town of Mount Desert he signed the oath of allegiance, was chosen moderator of the meeting and one of the first Board of Selectmen of Mount Desert. He held many responsible offices in Mount Desert, until Eden was incorporated, and at the first town meeting of Eden, held at the dwellinghouse of Captain Samuel Hull at Hull's Cove, April 4, 1796, he was chosen chairman of the first Board of Selectmen of Eden.

Ebenezer Salsbury[1] and his wife, Mehitable, were probably the first settlers on the point now occupied by the town of Bar Harbor. They came before 1776 and built a log house about where the Newport Hotel now stands. Soon they moved to the slope of the hill north of Eddy's Brook and later established a permanent home at the head of Salsbury's Cove, where both died

[1] The children of Ebenezer and Mehitable Salsbury were:

I. Molly, m. James Leland; moved "down east."
II. Stephen, m. Anna Snow Young; moved to Canaan, Me.
III. Ebenezer, m. Abigail Knowles; res. Salsbury's Cove.
IV. Abigail, m. Barnabus Young; res. Ironbound Island.
V. Betsy, m. George Anderson.
VI. Thankful, m. Eben Leland; res. Leland's Cove, Eden.
VII. Reuben, m. Sarah Anderson.
VIII. Nathan, m. Affiah Higgins; res. back of Salsbury's Cove.
IX. Ephraim, m. Fanny Knowles; res. Hull's Cove.
X. Penelope, m. Sparrow Higgins; res. Indian Point, Eden.
XI. Louis, m. Ephraim Cousins; res. Trenton.

in 1825, the wife on February 25 and the husband on November 22. "Old Uncle Ebenezer's" name occurs often in the town records and his house was used for the town meetings for a number of years. He prospered materially, and in 1796 we find him taxed for three horses, two oxen, twelve cows, and young cattle.

Josiah Black was an early comer to Hull's Cove and a much respected man. He lived first in a small house near where Mrs. A. T. Hamor's brick house now stands and afterwards moved to the north side of the cove. He was the moderator of the first meeting of the plantation. His daughter, Olive Black, married Simeon Hadley[1] and

[1] Simeon Hadley came from Hempstead, N. H., to Hull's Cove prior to 1771; m. Olive Black, dau. of Josiah Black, and lived there a few years, then removed to Hadley's Sand Point, where he d. 1825 and where his wife d. 1819.

Their children were :

I. Esther, b. 1771; m. Gideon Mayo; res. Clark's Cove.
II. Samuel, b. 1772; m. Lydia Higgins; res. Hadley's Sand Point.
III. Sarah, twin, b. 1774; m. Eleazer Higgins; res. Northeast Creek.
IV. Olive, twin, b. 1774; m. David Higgins, 2d; res. Northwest Creek.
V. Simeon, b. 1776; m. Mercy Knowles; res. Town Hill.
VI. Lucy, b. 1778; m. —— Burke.
VII. Joseph, b. 1783; d. 1825, unmarried.
VIII. Hepzibeth, b. 1787; m. William Richards; res. Hadley's Point.
IX. Ruth, b. 1789.

II. Samuel Hadley, son of Simeon and Olive (Black) Hadley, m. Lydia Higgins; res. Hadley's Sand Point.

settled near the brook on the south side of Mr. O. A. Carpenter's place in 1770. Afterwards they moved to Hadley's Point.

Another family early settled on the northeastern shore was that of John Thomas[1] who came

Their children were:

1. Abel, b. 1795; m. (1) Esther Kettle, (2) Hannah Young; res. Hadley's Sand Point.
2. Richard, b. 1797; m. Sally Stanwood; res. Town Hill.
3. Josiah B., b. 1799; m. Zena Wasgatt; res. Northeast Creek.
4. Olive, b. 1801; m. Thomas Paine; res. Emery District.
5. David, b. 1802; m. Nancy Atherton.
6. Lydia, b. 1804; m. Reuben S. Salsbury; res. Town Hill.
7. Mercy, b. 1806; m. John Hamor; res. Hamor's Sand Point.
8. Samuel, b. 1808; m. Lydia Young; res. Otter Creek.

[1] John Thomas, m. Elizabeth Peck in Providence, R. I., Oct. 18, 1744.

Their children were:

I. Elizabeth, b. 1745.
II. Zena, b. 1747.
III. John, b. 1750.
IV. Nicholas, b. 1753.
V. Hannah, b. 1756.
VI. Peggy, b. 1759.
VII. Huldah, b. 1762.
VIII. Amos, b. 1764.

III. John Thomas, fifth of the name, m. (1) Elizabeth Cousins; she d. 1802, and he m. (2) Mrs. Elizabeth Parker of Blue Hill in 1803. He lived on what is now known as "the Comfort Thomas place."

Children by his first marriage:

1. John, b. 1777; m. Judith Thompson; res. Thomas District.
2. Benjamin, b. 1780; m. Polly Thompson; res. near Northeast Creek.
3. Hannah, b. 1782; m. Joel Emery; res. Emery District.

to Bar Harbor probably in 1770 and afterwards moved to what is still known as the Thomas Dis-

4. Oliver, b. 1785; m. Sally Rodick; res. Hull's Cove.
5. Betsy, b. 1787.
6. Comfort, b. 1789; m. Malinda Parker; res. on his father's farm.
7. Cylinda, b. 1794; m. Samuel Bean of Sullivan.
8. Sarah, b. 1797; m. Cornelius Thompson; res. Emery District.
9. Ebenezer, b. 1801.

Children by his second marriage:

10. Cornelius, b. 1804.
11. Peggy, b. 1807.
12. Parker, twin, b. 1810.
13. Susannah, twin, b. 1810.
14. Sophronia, b. 1812.

IV. Nicholas Thomas, fourth child of John Thomas, 4th, was published to Lucy Somes, dau. of Lieut. Abraham Somes, Feb. 18, 1780. "But inasmuch as there is no Lawful Authority within thirty miles of this place," they "mutually took each other for husband and wife in the presence of God" and witnesses. They settled in the Thomas District on the farm now owned by James K. Garland. Lucy (Somes) Thomas d. March 18, 1792. He m. (2) Oct. 18, 1792, Jane Richardson, dau. of James and Rachel Richardson, who d. March, 1820.

Children by first marriage:

1. Nicholas, b. 1780; m. Hannah Wasgatt; res. Thomas District.
2. Lucy, b. 1782; d. 1793.
3. Betsy, b. 1784; d. 1793.
4. Abraham, b. 1785; m. Jane Berry; res. on his father's farm.
5. Isaac, b. 1787; m. Sarah A. Parks; res. Presque Isle, Me.
6. Jacob, b. 1789; d. 1793.

Children by second marriage:

7. Lucy, b. 1793.
8. Betsy, b. 1794; m. William Leland; res. Leland's Cove.
9. Jacob S., b. 1796; m. Nancy P. Townsand; res. Thomas District.

trict near the mouth of Northeast Creek. John Thomas had eight children, and his sons John and Nicholas had fourteen and twelve children respectively, so that it is surprising to find that very few of the name are now on the voters' lists of the towns on the island.

Job Stanwood,[1] another early settler in the same locality, was the father of the Benjamin Stanwood whose name appears on the petition to Governor Bernard in 1768. As we have seen,

10. Amos, b. 1798; d. 1803.

11. James, b. 1800; d. 1804.

12. David, b. 1802; d. 1832.

On Dec. 24, 1820, Nicholas Thomas m. (3) Mrs. Lydia Hadley, widow of Samuel Hadley. Mr. Thomas was a deacon of the Eden Baptist Church more than thirty years, and was the first person baptized by immersion on the island of Mount Desert.

[1] The *Bangor Historical Magazine* says that "Job Stanwood was b. in Gloucester and m. (1) Hannah Byles in 1749, (2) Martha Bradstreet."

From Mount Desert Records: "A Record of the births and Deaths of Job Stanwood and his wife Martha and their children.

"First: Son, Benjamin Bradstreet Stanwood was born January ye 19th 1766.

"Second: Son, Humphrey Bradstreet Stanwood was born May ye 20th 1768.

"Third: Son, Enoch Ticktum Stanwood was born April ye 21st 1770.

"Fourth: Son, David Stanwood was born August ye 22, 1772.

"Fifth: Daughter, Sarah Stanwood was born October ye 18, 1774.

"Job Stanwood d. July 27, 1776." His widow, Martha, m. Robert Young, who lived at Duck Brook.

Benjamin was at that time a "squatter" on Cranberry Island. He was the son of Job by his first wife. The father, with his second wife and several small children, came to Duck Brook not later than 1772. More than a hundred years afterwards the name Stanwood was bestowed by Hon. James G. Blaine upon his estate at Bar Harbor. Mrs. Blaine was a Stanwood.

The Hull's Cove settlement was increased by three important families in the years following the organization of the plantation, — the De Gregoires, who began to be taxed as residents of Mount Desert in 1791, and the families of Cornelius Thompson[1] and Samuel Hull.

[1] Cornelius Thompson, b. at New Meadows, Mass., in 1760; m. (1) Judith ——, (2) Peggy Thomas; res. Thomas District. She d. June 29, 1817. He m. (3) Mrs. Lydia Gilpatrick of Marblehead. They were published Oct. 22, 1817. He d. March 28, 1835.

Children by first marriage:

I. Judith, b. 1779; m. John Thomas, Jr.; res. Thomas District.

II. Hannah, b. 1783; m. Rufus Robbins; res. Eden.

III. Polly, b. 1785; m. Benjamin Thomas; res. Northeast Creek.

IV. Cornelius, b. 1788; m. Sally Thomas; res. Emery District.

V. Samuel, b. 1790.

VI. William, b. 1792; m. (1) Thankful Salsbury, (2) Elmena Kittredge; res. Thompson Island. He was taken prisoner by the English in the war of 1812–15, and carried to England and confined in Dartmoor prison till the close of the war.

Children by second marriage:

VII. Huldah, b. 1794; m. Eben Oaks.

Thompson, with his wife Judith and three or four children, came from Salem previous to 1789 and settled at Hull's Cove. He was at one time captain of the private armed brig Chase; was also at one time colonel of the militia. He drew a pension as a Revolutionary soldier under act of Congress June 7, 1832. He was representative to the General Court of Massachusetts from Eden, from 1809 to 1812.

Samuel Hull was a sea-captain and came from Derby, Conn., and settled on the south side of Hull's Cove prior to 1789, where he "kept store" and built a number of vessels. He was the chief citizen of the little village, and the cove was named for him. Captain Hull took an active part in the organization and business of the towns of Mount Desert and Eden. The first town meeting of Eden was held at his house, and he was there chosen one of the first Board of Selectmen of Eden. He lived at Hull's Cove until 1817, when he moved back to Connecticut. He had nine children, none of whom settled on Mount Desert, except Polly, who married Israel Higgins, 2d, and lived at Bar Harbor.

VIII. Amos, b. 1796; m. Tabitha G. Twisden; res. Thomas District and Salem.

IX. Joseph, b. 1798.

X. John, b. 1801; m. Adline Emery. They with two children were lost at sea, bound from Turk's Island to St. Johns, N. B.

North of Hull's Cove the points, or the open ground at the head of the coves where some little stream provided a water supply, were taken up in the years after the Revolutionary War. Ebenezer Salsbury was joined at the cove that bears his name by Joseph Hopkins,[1] who was a direct descendant of Stephen Hopkins of the Mayflower company, and who had been a neighbor of the Higginses and Youngs at Eastham on Cape Cod.

About the same time Thomas Wasgatt[2] set-

[1] Joseph Hopkins m. Mary ——, at Eastham, Jan. 11, 1770, where all their children but the youngest were born. They moved to Hull's Cove between 1788 and 1791, lived in a part of Levi Higgins's house a while, and then settled on the south side of Salsbury's Cove.

He and his son Joseph were drowned by the upsetting of a boat in which they were bringing young cattle from one of the Porcupine Islands to Hull's Cove.

His widow Mary m. (second wife) Levi Higgins.

[2] Thomas Wasgatt, m. (1) Eunice ——. She d. July 21, 1780. He m. (2) Hannah Thomas, dau. of John Thomas, 4th, and Elizabeth (Peck) Thomas, April 17, 1781. He d. May 19, 1820. She d. March 1, 1840.

Children by first marriage:

I. Deborah, b. 1771, at No. 1, Union River.
II. Thomas, b. 1774 at No. 1, Union River; m. Polly Frye; res. Bar Harbor.
III. Eunice, b. 1777, at Mount Desert; m. David Stanwood; res. Bar Harbor.

Children by second marriage:

IV. Hannah, b. 1783; m. Nicholas Thomas, Jr.; res. Thomas District, Eden.
V. John T., b. 1785; m. Huldah Godsoe; res. Eden.
VI. William, b. 1787; m. Rebecca Hinman; res. Sedgwick.
VII. Nicholas, b. 1789; d. 1863, unmarried.

tled a little to the east of Salsbury's Cove, and Amariah Leland[1] at the west side of Leland's Cove.

Still farther to the westward three more fami-

VIII. Betsy, b. 1790; m. Benjamin Stanwood of Mattawamkeag.
IX. Margaret, b. 1793; m. James Beverly; res. Bar Harbor.
X. Zenas S., b. 1796; d. 1797.
XI. Zenas S., b. 1801; m. Josiah B. Hadley; res. Northeast Creek.

[1] Amariah Leland was b. in Sherborn, Mass., 1710. He m. Ursula Lovett at Sherborn, where they had nine children. In 1769, he, with his wife and two sons, Ezra and Ebenezer, moved to Mount Desert and settled at Leland's Cove, where he d. 1790. Ezra was their seventh child, b. 1749; came to Eden in 1769; m. Sally Hamor, dau. of John and Mary (Rodick) Hamor, and settled at Leland's Cove, where his farm extended from the shore of Frenchman's Bay to Northeast Marsh. He was probably the best farmer on the island at that time.

Their children were:

I. John, b. 1773; d. 1797.
II. Amariah, b. 1774; m. Hannah Higgins; res. Emery's Cove, Eden.
III. Ezra, b. 1776; m. Mrs. Hannah Fish; res. Leland's Cove.
IV. Ebenezer, b. 1778; m. Thankful Salsbury; res. Leland's Cove.
V. David, b. 1780; m. Susan Leland; res. Hadley's Point.
VI. Rhoda, b. 1782; m. Oliver Higgins; res. Bar Harbor.
VII. Daniel, b. 1784; m. Sally Anderson; res. Trenton.
VIII. Sarah, b. 1786; m. Zacheus Higgins; res. Bar Harbor.
IX. Hannah, b. 1789; m. John McFarland; res. Trenton.
X. Marian, b. 1790; d. 1838, unmarried.
XI. Huldah, b. 1792; m. Henry Higgins; res. Bar Harbor.
XII. William, b. 1795; m. (1) Betsy Thomas, (2) Lydia Haynes; res. Leland's Cove.
XIII. Betsy, b. 1797; m. ——.
XIV. Experience, b. 1799; m. David Hamor, 3d; res. near Hull's Cove.

lies from Eastham on Cape Cod settled as early as 1778, Joseph Mayo's,[1] at Old House Cove,

[1] Joseph Mayo and Ruth Snow were married at Eastham, Cape Cod, by Rev. Joseph Crocker, Nov. 12, 1767. She d. and he m. (2) in 1820, Mrs. Hannah Noble. Joseph and Ruth (Snow) Mayo with four children came to Mount Desert about 1778.

Their children were :

I. Gideon, b. 1768.
II. Joseph, b. 1770; m. Mrs. Gennet Higgins; res. Fairfield, Me.
III. Israel D., b. 1773; m. (1) Mrs. Joanna Knowles, (2) Mrs. Jennie Dennison, (3) Mrs. Mary Gilley; res. Israel's Point, Eden.
IV. Prince, b. 1775; m. Priscilla Higgins; res. first on Town Hill, then in Kennebec County.
V. Nathaniel, b. 1779; m. Priscilla Hopkins ; res. west of Northeast Creek.
VI. Ruth, b. 1782; m. Oliver Higgins; res. Indian Point.
VII. Thomas, b. 1784; m. Desire Knowlton; res. Town Hill.
VIII. James, b. 1787; m. (1) Sally Richardson, (2) Anna Reed; res. Town Hill.

I. Gideon Mayo, oldest child of Joseph and Ruth (Snow) Mayo, came to Mount Desert with his parents in 1778. He m. (1) Esther Hadley, dau. of Simeon and Olive (Black) Hadley in 1790. She was b. Feb. 1, 1771, and d. Sept. 23, 1808. He m. (2) Mary Higgins, dau. of Jesse and Priscilla (Snow) Higgins, June 22, 1809. She was b. Feb. 3, 1781, and d. April 16, 1856.

Children by first marriage:

1. Josiah, b. 1791; m. Patty Snow; res. Clark's Cove, Eden.
2. Ebenezer, b. 1792; d. Dec. 21, 1808.
3. Abigail, b. 1794; m. Elisha Richardson; res. Northwest Cove, Eden.
4. Experience, b. 1798; m. William Hamor; res. Town Hill.
5. Ruth, b. 1800; d. Nov. 17, 1808.
6. Mary, b. 1803; m. John Downing; res. Sullivan, Maine.
7. Joel, b. 1807; m. Betsy Salsbury; res. Town Hill.

Children by second marriage:

8. Esther, b. 1810; m. Amos T. Hadley; res. Clark's Cove.

Jesse Higgins's,[1] at Clark's Cove, and David Higgins's [2] at Spruce Point.

9. Ruth, b. 1811; m. Christopher Bartlett; res. Bartlett's Island.
10. Ebenezer, b. 1812; m. Olive Storer; res. Blue Hill.
11. Zachariah, b. 1813; m. Rebecca Hadley; res. Clark's Cove.
12. Salome, b. 1815; m. (1) Abram Treworgy, (2) Jesse Treworgy; res. Surry, Me.
13. Jesse H., b. 1816; m. Abigail Milliken; res. Clark's Cove.
14. Gideon, b. 1817; d. Nov. 27, 1846.
15. Julian, b. 1819; m. Enoch Brown; res. Ellsworth.
16. Priscilla, b. 1822; m. (1) John Pierce, (2) —— Conelly; res. Ellsworth.

Gideon Mayo settled on the south side of Clark's Cove. He was deacon of the Eden Baptist Church for many years. He d. March 20, 1858.

[1] Jesse Higgins m. Priscilla Snow. They with three children moved from Cape Cod in 1778, and settled at the shore, on land now owned by their great-grandson, Dr. Loraine A. Higgins, between the Narrows and Clark's Cove. His brother David and family came about the same time and settled near the shore on what is now known as Spruce Point. They were the founders of the Higgins families in the western part of Eden. Jesse Higgins d. Dec. 16, 1815.

The children of Jesse and Priscilla Higgins were:

I. Ichabod, b. 1774; m. Sarah Richardson; res. Northwest Cove.
II. Eunice, b. 1776; m. Shaw Higgins; res. Indian Point.
III. Jesse, b. 1778; m. (1) Hannah Reed, (2) Betsy Richardson; res. Northwest Cove.

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[2] David Higgins, brother of Jesse Higgins. There is no record of his wife's name, or of the birth dates of their children.

His children were:

I. Rebecca, m. James Ellingwood; moved to New York.
II. Oliver, m. Ruth Mayo; res. Indian Point.
III. David, m. (1) Olive Hadley, (2) Mrs. Polly Burns; res. Northwest Cove.
IV. Shaw, m. Eunice Higgins; res. Indian Point.

To the south of Bar Harbor two families took up land, James Burrill at Cromwell's Cove and later William Lynam [1] at Schooner Head. The

IV. Mary, b. 1781; m. Gideon Mayo (second wife); res. Clark's Cove.
V. Moses, b. 1783; m. Polly Higgins; res. Salt Pond, Eden.
VI. Ephraim, b. 1785; m. Phebe Atwood; moved to Fairfield, Me.
VII. David, b. 1788; m. (1) Elenor Wasgate, (2) Mrs. Harriet Colwell, (3) Mrs. Mary S. Davis; res. Town Hill.
VIII. Joseph, b. 1790; m. Betsy Hamor; res. Town Hill.
IX. Samuel, b. 1793; m. Lavinia Snow; res. Town Hill.
X. William, b. 1795; m. Ruth Richardson; res. his father's farm.
XI. Priscilla, b. 1798; d. Bar Harbor, Aug. 12, 1878, unmarried.
XII. Phebe, b. 1804; m. A. Green Crabtree; res. Hancock, Me.

V. Sparrow, m. Penelope Salsbury; res. Indian Point.
VI. John, m. Margaret Flyn; res. his father's farm.
VII. Priscilla, m. Prince Mayo; res. Town Hill, then to Kennebec County.
VIII. Lydia, m. (1) Samuel Hadley, (2) Nicholas Thomas; res. Thomas District.
IX. Affiah, m. (1) Nathan Salsbury, (2) Gideon Gidlescom; res. Salsbury's Cove.
X. Hannah, m. Nathaniel Marcyes; res. Indian Point.
XI. Richard, m. ——; lived on Cape Cod.

[1] William Lynam and his wife Chrosia came to Schooner Head previous to 1789. They were the grandparents of John S. Lynam and the great-grandparents of Fred C. Lynam of Bar Harbor. She d. Sept. 1822.

Their children were:

I. Frances, b. 1781; d. 1815.
II. Jane, b. 1784.
III. Judith, b. 1787.
IV. Chrosia, b. 1790.
V. Martha, b. 1794.
VI. William, b. 1796; m. (1) Hannah Tracy, (2) Mrs. Eunice Clark; res. Schooner Head, Eden.
VII. Ann, b. 1798.

shore from Schooner Head around to Somes Sound appears to have been unoccupied until after the opening of the nineteenth century. From John Peters's "Field Notes," the De Gregoire deeds, and other sources we find that there were sixty-six families settled on the eastern half of the island on June 1, 1791.

The outlying islands were occupied very early but the population was of a more floating character than on the main island. Christopher Bartlett was on Bartlett's Island probably as early as 1762. John Robertson, Isaac Bunker, and Samuel Stanley were apparently camping or temporarily lodged on Great Cranberry the same summer. They were undoubtedly the people of whom Governor Bernard made note in his journal of October 3, 1762. Benjamin Spurling was probably the first permanent settler on Great Cranberry and Samuel Hadlock on Little Cranberry, where his descendants remain the chief people of the village of Islesford. He first came to Mount Desert to engage in lumbering where the timber was big along the shores of what we know as the upper and lower Hadlock Ponds above Northeast Harbor. His camps there were burned and he moved over on to Little Cranberry and started in the fishing trade, which his sons and grandsons carried on. His will was the first one recorded in the Hancock County Probate Records. It was dated October 16, 1790, and proved August 29,

1791. To his son Samuel (of Cranberry Isles) he gave all his real and personal estate; to his daughter Polly, wife of John Manchester, he gave five shillings; to his daughter Lois Hadlock a like sum; to his son Jonathan he gave $65 when he shall arrive at the age of twenty; to his daughter Tryphosa, $30 when she is eighteen; to his son Epes Hadlock, $60 when twenty-one. His son Samuel was appointed executor.

On February 16, 1776, the Massachusetts House of Representatives passed a resolve authorizing unincorporated plantations in Maine to hold meetings and choose officers and transact business "as if they were incorporated into a town." This resolve was "Received and concurred by the Council," and a warrant was issued as follows on March 16, 1776: —

Lincoln ss:

To Mr. Stephen Richardson of the Island of Mount Desert, According to a late resolve of this Colony, you are hereby required to warn and notify all the free holders and others, inhabitants of the Islands of Mount Desert and the Cranberry and Placentia Islands, to assemble and meet together at the house of Stephen Richardson, on Saturday, the thirtieth day of this instant, March, at ten of the clock before noon, then and there to act on the following particulars viz:

1st. To vote and choose a Moderator to regulate said meeting.

2nd. To vote and choose a clerk.

3rd. To vote and choose three, five, seven or nine suitable persons for a committee of correspondence, safety and inspection as they may think most convenient.

4th. To vote and act on any other article or matter which you may then think best and agree on when assembled as above. This to be posted up in some publick place, within the above mentioned boundary, or coppeys thereof fourteen days beforehand, and for which this shall be your warrant.

Given under my hand, at my dwelling at Narragaugus, this twelfth day of March in the sixteenth year of his Majesties Reign, Anno Domini 1776.

ALEXANDER CAMPBELL[1]
Justice of the Peace.

In accordance with this warrant the first pub-

[1] Alexander Campbell was the son of Alexander Campbell and Frances Drummond who came to America from the north of Ireland in 1729. The younger Alexander was born September 16, 1731. He married Elizabeth Nichols in 1759 and soon afterwards settled on the Narraguagus River just above the head of the tide, in the present town of Cherryfield. In the Revolutionary War he was colonel of the local militia and afterwards brigadier-general and major-general. He is mentioned as having "extensive and well-deserved influence." In 1785 he became naval officer for the district of Frenchman's Bay; in 1789 a judge of

lic meeting held for organized action on the island was held at Stephen Richardson's at Bass Harbor. The following is the record: —

March 30, 1776.

In district meeting assembled according to the foregoing warrant.

1st. Voted Mr. Josiah Black, Moderator.

2nd. Voted James Richardson Clerk of ye District, also sworn by the Moderator.

3rd. Voted that there be five men chosen, a committee of correspondence, safety and inspection.

4th. Voted that Mr. Ezra Young and Mr. Levi Higgins and Mr. Stephen Richardson and Mr. Isaac Bunker and Mr. Thomas Richardson be a committee of correspondence, safety and inspection for ye insueing year.

5th. Voted Mr. John Thomas and Mr. Abraham Somes and Mr. Ezra Young be a committee to bring in the order of the day.

6th. Voted that Mr. John Tinker and Mr. Thomas Wasgatt and Mr. Abraham Somes be a committee to take care of the meadows on this and the adjacent islands in this District, both salt and fresh, that strangers may not destroy them

the Court of Common Pleas; in 1791, a senator in the General Court, to which he was reëlected eight times; and in 1794 one of the original Board of Overseers of Bowdoin College. Judge Campbell moved to Steuben a few years before his death in 1808, but his body is buried in the Cherryfield graveyard.

or any other of the privileges belonging to said island.

7th. Voted that a book be provided for records by subscription.

8th. Voted that the committee for the meadows call on Mr. John Tinker and Mr. Amariah Leland to render an account of what hay was cut and carried off the island last year.

9th. Voted that there be a publick road laid out and opened from Cromwells Harbor to Mr. Burrills.

10th. Voted that Mr. John Thomas and Mr. Elisha Cousins and Mr. Silas Parker be a committee to lay out the aforesaid road.

11th. Voted that Mr. Josiah Black and Mr. Ebenezer Salisbury be surveyors to repair the aforesaid road.

12th. Voted the committee for laying out the aforesaid road lay out a road from Mr. Thomas Wasgatt's to Mr. Black's cove.

13th. Voted that there be three landing places laid out, one at Mr. Black's cove, one at Mr. Hadley's Brook and one at Mr. Higgins' Landing near Bar Island.

14th. Voted that this meeting stands adjourned till Monday the tenth of June next, to meet at the house of Mr. Stephen Richardson at ten o'clock forenoon.

The record of the adjourned meeting is as follows: —

MOUNT DESERT, June Ye 10, 1776.

In district meeting assembled at ye house of Mr. Stephen Richardson by adjournment from March 30, 1776.

16th. Voted that we proceed this day to choose one captain and two lieutenants for the company of malitia in this district.

17th. Voted that Mr. Ezra Young be captain and Mr. Abraham Somes first lieutenant and Mr. Levi Higgins be second lieutenant for the company of militia in this district.

18th. Voted that we choose three men to settle Mr. Daniel Sullivan with him in the presence of Capt. A. Green Crabtree and Capt. Ezra Young.

19th. Voted that Mr. Elisha Cousins, Mr. Amariah Leland and Mr. Silas Parker be a committee to settle the above account with Mr. Sullivan.

20th. Voted that the committee of correspondence, safety and inspection apply to Major Shaw for a share of the provisions granted by the Colony.

21st. Voted that no man intrude on any other man's former portions for hay, or any other article without leave from the former possessor.

22nd. Voted that Mr. James Cockel be allowed a share in the marsh equal to other settlers and no more.

Of the men whose names are mentioned in these records, Josiah Black, Levi Higgins, and Elisha Cousins were settled at Hull's Cove; James Richardson and Abraham Somes at Somesville; Thomas Richardson on the east side of Bass Harbor; Thomas Wasgatt and Ebenezer Salsbury near Salsbury's Cove, and Silas Parker at Parker's Point north of Hull's Cove. The marshes referred to were at Bass Harbor, Pretty Marsh, and Northeast Creek. They were still evidently regarded as public property, for at a later meeting Elisha Cousins, Stephen Richardson, and Silas Parker were chosen a committee to take care of the marshes, fence the marsh called Pretty Marsh, and "lay out the marshes into lots as may be wanted, which is not already possessed by ye inhabitants." The clerk was further instructed to post up "notifications to forbid the inhabitants of the neighboring plantations from intruding on this island for hay, or any other article."

The inhabitants of the island also petitioned the General Court of Massachusetts to protect them in their rights and give them titles to the lands which they occupied, as appears by the following resolve, passed by the House of Representatives, November 9, 1776, and concurred in by the council November 12.

"On the petition of the inhabitants of the island of Mt. Desert, Resolved, that those persons

who have settled upon said island, and have been to the expense of building, etc., there, be still continued in the peaceable possessions of their improvements, till the further order of this court; and it is recommended to the committees of the neighboring places, to afford them their assistance in preventing persons from robbing them of any of the products of their labors."

It was doubtless in connection with this petition that in the same year, 1776, Stephen Richardson attended the General Court as representing the people of Mount Desert. At a meeting held October 15, 1776, it was "voted that Mr. Stephen Richardson's account is accepted and that each subscriber pay three shillings lawful money to James Richardson on or before our next annual meeting; and that said James pay off said Stephen's account for going to ye General Court in behalf of this island in October, 1776."

This amount was paid as shown by the following record: —

An account of use made of the money of the district:

MOUNT DESERT, December ye 25, 1776.

The District debtor to James Richardson for this book,	1£ 6s 8d [1]
For Stephen Richardson going to the General Court in behalf of ye Island in Oct. 1776	£4 2s 4d

[1] The subscription for the purchase of this town book again discloses the names of the leading citizens at the time of organization: —

The settlers were alive to the importance of improving their means of communication. At the plantation meeting of March 30, 1776, it was voted to lay out a public road approximately from Silas Parker's, just north of Hull's Cove, to James Burrill's at Cromwell's Harbor, just south of Bar Harbor. This would give a trail at least to connect the scattered homes along the northeastern shore. At the same time John Thomas, Elisha Cousins, and Silas Parker were instructed "to lay out three landing places, one at Mr. Black's Cove, one at Mr. Hadley's Brook and one at Mr. Higgins' landing." These were

MOUNT DESERT, March 30th, 1776.

Subscription for a Town Book Paid to James Richardson, Treasurer,

Capt. Ezra Young, 2s, 10d, Stephen Richardson, 1s, Abram Somes, 1s, 4d,	5s	2d
John Thomas, Jr. 1s, 3d, Josiah Black, 6d, Timothy Smallidge, 6d,	2	3
Daniel Gott, 1s, Levi Higgins 1s, Silas Parker 1s,	3	0
James Burrill, 1s, 2d, Peter Gott, 1s, Ezra Leland, 7d	2	9
James Richardson, Jr., 1s, Elisha Cousins, 1s, 6d, John Hamor, 1s,	3	6
Ebenezer Salsbury, Jr., 1s, 2d, John Thomas, 1s, 3d, Thomas Richardson, 1s, 4d,	3	9
Job Stanwood, 1s, 6d, Joshua Norwood, 1s, Silas Bunker, 1s,	3	6
Thomas Wasgatt, Jr., 1s, Caleb Phinney, 1s, Nathan Scammons, 1s,	3	0
Simeon Hadley, 1s	1	0
	1£	7s 11d.

just north of Hull's Cove, at Hull's Cove, and at the mouth of Eddy's Brook. The next year at the plantation meeting held March 25, 1777, four men were chosen " to open the road already laid out " and to lay out new and longer roads, namely, from Mr. Smalledge's [1] house on the hill on the north side of Hull's Cove to the head of Somes Sound and from there one road to Bass Harbor Marsh and to Thomas Foss's house which was on the south side of Southwest Harbor. The description indicates that the latter road was to follow the eastern shore of Echo Lake. These roads were nothing more than rough paths, and were impassable for vehicles until many years later. Very few horses were owned on the island until the summer business developed. The 1777 plantation meeting also provided for four public landings, two at Southwest Harbor, and two at the head of the sound.

The settlers too had their independent opinions about public affairs. When they were called upon to ratify the form of government agreed upon by the convention of the new State of Massachusetts on February 28, 1778, they voted to approve with three amendments and two objections, which are as follows: —

" 1st. Every person or persons shall have free liberty to petition the Governor and Senate and

[1] This was Timothy Smalledge, who with his wife Jemima and one child came from Naskeag Point to Hull's Cove very early.

House of Representatives as often as they shall find occasion.

"2nd. That any member of ye Senate, or House of Representatives shall have free liberty to speak his mind without being questioned afterwards.

"3rd. That ye Governor, Lieutenant Governor, or any Senator, or any member of the House of Representatives having been elected three or four years in succession shall not be chosen again for three or four years afterwards."

The two objections were :—

"Article ye 6th against each town paying the expense of their own representative. Article 11th against the Governor marching with ye militia without the consent of ye Senate. Voted to approve the whole as now stated. Total 20 voted present."

It is needless to pursue further the details of the Plantation Records. The harmony, the ease, the efficiency with which all this social and political organization was accomplished by a small body of untutored fishermen and lumberers may well be a wonder to people unused to the exercise of democratic power. These people, possessed of little more wealth than was represented in their axes and fish-hooks, were able, without commotion or friction or resort to any authority outside themselves, to constitute a self-governing community and to provide for its successful ad-

ministration. No hereditary chief, no conspicuous leader, no authoritative guide, dictated the course of action. The people themselves, without suggestion or aid from any leader whose name it is easier to rescue from oblivion than another's, organized their society and established their government. By their own wit and determination and conscience, by practical discussion, by the instinct of self-preservation, these plain folk gave evidence of their power not only to clear the wilderness and to wring a livelihood from a hostile environment, but also to plant enduring institutions and upbuild a Christian Commonwealth.

VI

MOUNT DESERT TOWNSHIPS

The word of the Lord by night
To the watching Pilgrims came,
As they sat by the seaside,
And filled their hearts with flame.

. . . . . .

My angel, — his name is Freedom, —
Choose him to be your king;
He shall cut pathways east and west
And fend you with his wing.

Lo ! I uncover the land
Which I hid of old time in the West,
As the sculptor uncovers the statue
When he has wrought his best;

. . . . . .

I will have never a noble,
No lineage counted great;
Fishers and choppers and ploughmen
Shall constitute a state.

Go, cut down trees in the forest
And trim the straightest boughs;
Cut down trees in the forest
And build me a wooden house.

Call the people together,
The young men and the sires,
The digger in the harvest field,
Hireling and him that hires;

And here in a pine state-house
They shall choose men to rule
In every needful faculty,
In church and state and school.

EMERSON.

MOUNT DESERT TOWNSHIPS

Local history is the root of national history. Our national history has indeed its own wonderful and widespread pattern and design which can be seen and appreciated only when set before us upon an ample scale; but the detail of the pattern and the individual threads of the fabric are to be found in local, family, village history. There are the dyes that give color to the story, there are the touches of reality that give human interest to the record. The warp and woof of history are in the daily doings of average people, in the loves and courtships and married devotion that we can read between the lines of every family genealogy, in the industry that cleared the forest and dug wells and laid out roads and raised dwellings, in the eager cravings that founded schools and churches. Therefore it is that we can trace the record of the nation that we love, and enter into the secrets of her growth and stability when we survey the history of a typical New England town.

The traits of the New England character that have proved the dynamic of national progress were abundantly illustrated in the history of Mount Desert. Certainly the first was enterprise

and pioneer pluck. The motto of the forefathers was, "What ought to be done can be done." The sound of the axe rang bravely through the woods, and gradually the trails were converted into roads, and slowly, by dint of patient toil, the points and hillsides became pastures. The people were extraordinarily industrious. No eight-hour law for them. They worked fourteen hours a day, and for recreation went fishing. The strength of the stumps they wrestled with and the weight of the stones they piled into walls went not only into their arms and backs, but into their characters. In spite, too, of the pressure of the wilderness around them and their isolated lives, the founders of the town had a good shrewd Yankee sense of humor, and many a sally and repartee went the rounds of the community. A mean man who did not live squarely up to his agreements must have been very uncomfortable.

The intelligence and stability and prosperity of the New England town is in no small degree the result of the form of local political organization. When President John Adams was asked to mention the principal cause of the decision of the colonies to resist oppression in arms, he answered: "The town organizations of New England. It was in these assemblies that the sentiments of the people were formed and their resolutions were taken." Thomas Jefferson wrote:

"The townships in New England are the vital principle of their government and have proved themselves the wisest invention ever devised by the wit of man for the perfect exercise of self-government and for its preservation." This testimony is confirmed by the judgment of all reflecting men.

The town meeting was a little parliament, and a trained watchfulness over local interests was and is the best preparation for efficient service in broader spheres. The citizen gained in self-respect, in consciousness of power; he learned to respect his own manhood and to submit to the will of the majority. His coöperation in local affairs insured his attachment to local interests; the well-being the community offered him secured his affection, and its welfare was the aim of his ambition. He took part in every occurrence of the place, practiced himself in the art of government in the small sphere within his reach, acquired an appreciation of good order, and gathered clear, practical notions about his own duties and the extent of his rights. It will be well to pause a while to consider the detail of the machinery in this typical pioneer community.

It was on March 24, 1788, that the General Court of Massachusetts, premising "that the inhabitants of that part of Lincoln County which is situated on and east of Penobscot river, labor under many inconveniences by reason of their

great distance from the places where the courts of judicature are holden," ordered "that the proprietors and settlers of the following townships and plantations, viz. Mount Desert, Deer Island, Fox Island, Gouldsboro', townships No. 1, and 2, east of Union river; No. 6, and 7, on said River; No. 4, and 5, upon Bluehill Bay; No. 1, and 2, on the east side of Penobscot River; No. 1, on Kenduskeag; No. 1, on lower Dabscook; and the township of Frankfort all on the west side of Penobscot river; and the township of Camden on Penobscot Bay, be directed and hereby are directed to appear if they see fit on second Wednesday of the first September next, to show cause if any they have why these respective townships should not be incorporated." [1]

In the following year and in accordance with this resolution there was duly passed: —

An act for incorporating the Plantation of Mount Desert, so called, in the county of Lincoln into a town by the name of Mount Desert.

Be it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same that the Plantation

[1] The towns acted in accordance with this resolution, and Deer Island, Vinal Haven, Gouldsboro', Mount Desert, Trenton, Sullivan, Sedgwick, Frankfort, and Blue Hill were incorporated in 1789; Camden and Bangor in 1791; Bucksport in 1792; Steuben and Hampden in 1794; Harrington in 1796; Ellsworth and Orland in 1800; Surrey in 1804.

called Mount Desert, together with the islands called Cranberry Islands, Bartlett's Island, Robertson's Island and Beech Island, together with the inhabitants thereof be, and they hereby are, incorporated into a town by the name of Mount Desert, and the said town is hereby vested with all the privileges and immunities which other towns in this Commonwealth by law do, or may enjoy.

And be it further enacted that Gabriel Johonnot, Esq., be, and hereby is impowered to issue his warrant directed to some principal inhabitant of the said town, requiring him to notify the inhabitants thereof to meet at such time and place as he shall therein appoint, to choose all such officers as towns are by law required to choose at their meetings in the month of March or April annually.

In the House of Representatives Feb. ye 16th, 1789. This bill had three several readings and passed to be enacted.

WILLIAM HEATH,
Speaker Pro tem.

In Senate February 17th, 1789. This bill having had two several readings passed to be enacted.

SAMUEL PHILLIPS, President.

Approved. JOHN HANCOCK, Governor.

A true copy, JOHN AVERY, Secretary.

By virtue of this act Gabriel Johonnot, Esq.,[1] issued his warrant dated at Penobscot, March ye 17th, 1789, to Abraham Somes directing him "to notify a meeting of the inhabitants of said Township at ten of the clock in the forenoon at the dwelling house of the said Abraham Somes for the following purposes, viz.: —

"To choose all such officers as towns are by law required to choose at their annual meeting in the month of March or April, and to act on all such other business as shall be necessary to be done."

Mr. Somes gave the notice, as shown by his certificate, as follows: —

April ye 6th, Ye Year 1789.

Pursuant to the within warrant I have notified the inhabitants to meet at the time desired.

ABRAHAM SOMES.

It appears that the voters were required to take and subscribe to an oath of allegiance before they could act in a town capacity. The signatures give us a roster of the citizens of Mount Desert in

[1] Gabriel Johonnot was the son of Zachary Johonnot and Elizabeth Quincy, and was born in Boston in 1748. He was prominent among the Revolutionary patriots, one of the committee to wait on the consignees of the tea cargoes, chairman of the committee to confer with General Gage, and later lieutenant-colonel of Colonel Glover's regiment in the Continental army. He settled at Penobscot, now Castine, about 1784, and was a leading citizen, justice of the peace, and representative in the General Court. He removed later to Hampden, and died there October 20, 1820.

ENTRANCE TO BAR HARBOR

SOMESVILLE

1789 which is probably complete. This document reads as follows: —

COMMONWEALTH OF MASSACHUSETTS, LINCOLN ss;

In the thirteenth year of the Independence of the United States of America.

We, the subscribers, severally do truly and sincerely acknowledge, profess, testify, and declare that the Commonwealth of Massachusetts is and of right ought to be a free, sovereign and independent State, and we do swear that we will bear true faith and allegiance to the said Commonwealth and that we will defend the same against traitorous conspiracies and all hostile attempt whatsoever; and that we do renounce and abjure all allegiance, subjection and obedience to the King of Great Britain and every other foreign power whatsoever, and that no foreign Prince, person, prelate, State or potentate hath, or ought to have, any jurisdiction, superiority preëminence, authority of dispensing, or other power in any matter, civil, ecclesiastical or spiritual within this Commonwealth, or may be, vested by their constituents in the Congress of the United States; and we do further testify and declare that no man, or body of men hath, or can have any right to absolve or discharge us from the obligation of this oath, declaration or affirmation and that we do make this acknowledgement, profession, testimony, declaration, denial, renuncia-

tion and abjuration, heartily and truly according to the common meaning and acceptation of the foregoing words without any equivocation, mental evasion or secret reservation whatsoever. So help us God.

Cornelius Thompson.	Abraham Somes.
James Richardson.	Davis Wasgatt.
Stephen Richardson.	Levi Higgins.
Andrew Tarr.	James Richardson, Jr.
Ezra Young.	John Manchester.
David Bartlett.	Israel Higgins.
Ezra Leland.	Andrew Tucker.
Joshua Norwood.	Jesse Higgins.
Elkanah Young.	John Hamor.
John Somes.	Eleazer Higgins.
John Cousins.	Benjamin Atherton.
Gideon Mayo.	Reuben Noble.
Joseph Hodgdon.	Timothy Smallidge.
Israel Higgins, Jr.	Sylvanus Leonard.
Reuben Freeman, Jr.	Peter Stanley.

For the Year 1790.

Elisha Cousins.	Israel Bartlett.
Samuel Milliken.	Daniel Somes.
Joseph Mayo.	Nathaniel Bennet.
William Heath.	Simeon Hadley.
Ezra H. Dodge.	Jacob Reed.
John G. Richardson.	Peter Gott.
David Hamor.	John Rich.
Joseph Hopkins.	Samuel Reed.

David Rodick.
Philip Langley.
Stephen Salisbury.
David Higgins.
Elias Bartlett.
Samuel Bowden.
Robert Young.
Nicholas Thomas.
John Thomas, Jr.
Solomon Higgins.
Ephraim Pray.
Christopher Bartlett.
Benjamin Ward.
George Richardson.
Jacob Lurvee.
Faranton S. Farrell
Reuben Freeman.
Thomas Richardson.
Joseph Gott.
Peter Dolliver.
William Roberts.
Daniel Tarr.
James Reed.
Moses Ladd.
John McKinzey.
William Gilley.
Ebenezer Leland.
Thomas Wasgatt.
Ebenezer Salisbury.
Samuel Hadlock.
Henry Knowles.
Nathaniel Marcyes.
Richard Heath.
David Higgins, Jr.
Joshua Mayo.
Samuel Hull.
John Rich, Jr.
David Richardson.
George Butler.
David Wasgatt, Jr.
Ephraim Pray, Jr.
Aaron Sawyer.
Thomas Manchester.
William Norwood.
Jonathan Hadlock.
Bither Jordan.
George Freeman.
Enoch Richardson.
Welch Moor.
George Harmon.
William Nutter.
Joseph M. Ober.
Tobias Fernald.
Daniel Gott, 2nd.
Simeon B. Milliken.
Amos Eaton.
Isaac Mayo.
Isaac Ober.
Samuel Milliken.
Timothy Smallidge, 2nd.

It appears from this list that there were more than one hundred voters within the limits of the town.

At the meeting held April 6 in accordance with the above warrant, the business of the town was transacted as follows: —

"1st. Ezra Young was chosen Moderator.

"2nd. James Richardson was chosen Clerk. . . .

"3rd. Chose Lieut. Levi Higgins, Lieut. Abraham Somes, Mr. Stephen Richardson, Mr. Thomas Richardson and Capt. Ezra Young Selectmen for ye ensueing year.

"4th. Chose Cornelius Thompson and Joshua Norwood Constables.

"5th. Chose Davis Wasgatt Grand Juryman.

"6th. Chose Nicholas Thomas and Andrew Tarr, Surveyors of Highways.

"7th. Chose Ezra Young, Elkanah Young, James Richardson and John Manchester, Surveyors of Boards.

"8th. Chose David Bartlett, Joshua Mayo, Israel Higgins, Jesse Higgins and Jacob Reed, Deer Reefs.

"9th. Chose John Thomas and Andrew Tarr, Cullers of Staves.

"10th. Chose Thomas Richardson and Levi Higgins, Tything men.

"11th. Chose David Hamor and Joseph Lequo Jr., Hog Reefs.

"12th. Chose Ezra Young and Andrew Tucker, Fence Viewers.

"Voted. For Governor — For his Excellency, John Hancock, Esq., thirty votes.

"For Lieut. Governor — Samuel Adams, Esq., twenty-three votes.

"For Senator — Daniel Coney, Esq., twenty-three votes.

"For Register of Deeds for ye Middle District — Mr. John Peters, thirty-five votes.

"Voted that this meeting be adjourned to ye 15th day of June next at the house of Lieut. Abraham Somes for the further choice of town officers and for any other business that shall be thought necessary to be done."

At the adjourned meeting, June 15, it was voted "that it is the sense of the town that the Selectmen do the duty of the Selectmen and Assessors for the present year.

"Voted also that the Town expect that the Constables do the duty of Constables and Collectors for the present year, and until others be chosen and sworn in their stead.

"Voted that James Richardson be Town Treasurer for the present year.

"Voted that the town proceed as soon as possible to assess and raise the sum of 24£ 5s 3d to pay the State Tax sent for.

"Voted that the town raise 12£ for Town Charges for this year.

"Voted that the Selectmen be and are hereby impowered to assess the town and raise the money and pay the County tax if called for."

The territory of the town thus started in business consisted of Mount Desert Island, Thompson's Island, the Two Thomas Islands, Bar Island, Sutton's Island, Bear Island, Greening's Island, the two Cranberry Islands, Baker's Island, Moose Island, Tinker's Island, and Bartlett's Island. This was a large territory and very inconvenient for the transaction of business. The town was traversed from east to west by mountains and nearly separated from south to north by Somes Sound. It was fourteen miles in a straight line from Hadley's Point on the north to Bass Harbor Head on the south, and about the same in breadth. The settlements were on Bartlett's Island, on the Cranberry Isles, and at Southwest Harbor, Bass Harbor, Seal Cove, Pretty Marsh, Beech Hill, Somesville, The Narrows, Hadley's Point, Salisbury's and Hull's Coves, Bar Harbor and Sandy Beach on the island of Mount Desert. There were no means of communication from one settlement to another except by water or over rough paths cut through the woods. It was no light undertaking for the citizens to gather in town meeting two or three times a year at Somesville or Bass Harbor.

The settlers of the town were, however, a

resolute folk, and all of about the same degree of material prosperity, of education, and of political experience. They were men who toiled with heart and brain and hands to get their new settlement "out of the woods," and went about their task with deliberation, patience, and courage. The foundations of the town were laid in its family life. A census of the inhabitants would have revealed very few bachelors and no old maids. It was a community of married couples, usually with rapidly increasing families of children. The fundamental idea of the old-time New England family was that marriage was not a merely sentimental arrangement but an industrial partnership for life. The law of service had practically no exceptions. Doubtless in this, as in similar communities, there were some half-conscious class distinctions. Perhaps a dozen of the fifty or sixty original families were more or less "looked up to" and relied upon for leadership in industrial and political affairs, but these partially superior families probably included the ten or twelve hardest-working men and women in the community. They literally fulfilled the Scriptural injunction: "Let him who is greatest be your servant." These families had no luxuries which their humbler neighbors did not equally enjoy. Men and women and children all alike worked with their hands.

The darker side of this family life was, first,

its industrial intensity and, second, its ignorance or negligence of sanitary law. All the people worked very hard and for long periods. The men, unless "lost at sea," were often long-lived and vigorous, but the women too often broke down under the unceasing strain of household service. Too many of the families of the town were decimated by inherited diseases, which better diet, less intensity of labor, and reasonably sanitary precautions might have averted. There was, too, in such a community a great lack of wholesome amusement. The play side of life had little or no opportunity for development. Every one was engaged in the occupation of getting a living out of the stubborn hills, out of the stormy sea.

The political life was after the sturdy New England fashion. The place of town meeting was any convenient spot or house; the persons entitled to participate, those who were willing and able to attend. The meeting was called to order by the town clerk, to whose written records we are indebted for almost all our knowledge of town transactions. The office of moderator generally devolved by the choice of the electors upon the most honorable citizen. His duty it was "to consider what is necessary to be done and to see that order be maintained." His title suggests that there was often something to moderate. Meetings, that is, were meant for debate and sometimes tended to turbulence. Discussion

was allowed to go on as long as any one had anything to say. Little record of the speeches remains, but it may be assumed that the general remarks were as a rule pointed and sensible. The Town Records show the nature of the problems confronted and the progress made. The debates were over roads, landings, schools, churches, and the care of the poor.

On June 15, 1790, the town voted that "the constables' fees for last year be thirty shillings for each constable, and that the Treasurer's fee be twelve shillings and that he procure a book and four quires of paper for the town's use, and that there be eight shillings a year allowed for a house to do the town business in;" also voted "that there be a bounty of twelve shillings on the head of each bear, and two shillings on the head of each wild cat, and one penny on the head of each crow, all to be paid by the Treasurer by order from the Selectmen." Next year the town voted "off the bounty on bears, wolves, cats and crows." Cattle, sheep, and hogs caused trouble, and votes prohibiting their running at large and forbidding non-residents driving any kind of cattle into the town for grazing purposes were passed. In May, 1792, the town voted to build three pounds, one at Hull's Cove, near Mr. Elisha Cousins's, one near Mr. Joseph Mayo's at the Narrows, and one near Captain Davis Wasgatt's on Beech Hill, and chose Levi Higgins "to see

the pound built at Hull's Cove, Joseph Mayo to see the one built at The Narrows, and John Richardson to see the one built on Beech Hill."

That there were different opinions as to the legality of the proceedings at town meetings then, as well as now, and that the voters had a summary way of settling these questions, is shown by the following vote passed at an adjourned meeting April 6, 1795: "Agreeable to an adjournment, and there being some dispute about the legality of said meeting, voted that the proceedings of the foregoing and present meetings are legal and stand good." But notwithstanding this judicial decision, there was at least one dissenting voice as shown by the following record: "Mr. Elisha Cousins protests against the proceedings of the aforesaid meeting."

The people of the town were as a rule poor, but they earned their own livings.[1] The only

[1] The issuing of many warrants similar to the following may account for the scarcity of paupers.

HANCOCK SS.

To Stephen Richardson one of the constables of the town of Mount Desert in said county, Greeting:

You are in the name of the Commonwealth of Massachusetts directed to warn and give notice unto Abner Coffin Lunt of Newbury in the county of Essex and Reuben Noble of North Yarmouth in the county of Cumberland, laborers, who have lately come into this town for the purpose of abiding therein, not having obtained the town's consent therefor, that they depart the limits thereof, with their wives and children and all under their care within fifteen days and also Sarah Meader, likewise the Negro that is called Neppo, together with Robert Scott and

record in regard to paupers is in the warrant for the annual meeting in March, 1793. "Art. 10th to consider on and vote what provision shall be made for the poor in said town," and at the meeting it was voted "that the article respecting the poor be left to the adjournment of this meeting," and at the adjourned meeting it was voted "that the selectmen carry [a widow] to Mr. Benj. Spurling's who promises to take her one year for her labor, without any charge to the town."

Very little was done in the early years to provide roads on the island. Practically all the settlers lived on the shore. They owned boats, but very few owned horses. At the first meeting held under the town organization Nicholas Thomas and Andrew Tarr were chosen highway surveyors, but on April 4, 1791, it was voted "to do nothing to the highways." On April 2, 1792, David Hamor, Lewis Higgins, Thomas Richardson, Peter Gott, and Samuel Reed were chosen

his wife and child, and of this precept with your doings thereon you are to make return into the office of the clerk of the town within twenty days next coming, that such further proceedings may be had in the premises as the law directs. Given under our hands and seals at Mount Desert this third day of July Ano Domini, 1790.

EZRA YOUNG.
THOMAS RICHARDSON. } Selectmen for Mount Desert.
DAVIS WASGATT.

These warrants were probably a mere form to comply with some state law in regard to paupers, for many of the most prominent men were thus warned to leave the town, while at the next town meeting they would be received as citizens.

a committee to lay out a road (two rods wide and no more) through the town and report to an adjourned meeting. It was also voted that there be four shillings tax laid on each poll and double the sum total of all the polls laid on the estates, to be worked out on the roads at four shillings per day for each man. There is no record, however, that anything permanent was accomplished.

March 5, 1793, the town instructed the selectmen to lay out all roads that shall be needed, but this vote was too general to be effective. In 1794 the selectmen were instructed to lay out a road upon the petition of William Lynam and others from Cromwell's Harbor to Sand Beach, and this was done. They were also instructed to petition the Court of Common Pleas that the road leading from Mr. Cousins's through to the county road at the head of the sound may be a town road. This was the trail that led from Timothy Smallidge's house at Hull's Cove to the head of what is now called the Doctor's Creek. The road thus laid out was the main road from Hull's Cove to Somesville for many years, and could be traveled as late as 1850.

In 1795 the selectmen were directed to petition the General Session of the Court of Common Pleas for a road across the Narrows, and for leave to build a bridge over the Northeast Creek above the mill, and on January 6, 1796, the town

voted to build a bridge over Northeast Creek, and that all the bridges on town and country roads now laid out be made a town charge, and chose Captain Ezra Young, Captain Davis Wasgatt, and Lieutenant Somes a committee to value and oversee the bridge and make a plan of the same and "get it built as cheap as they can."

Provision was early made for schools, but the amount of money available was very small. On June 15, 1790, the town voted to raise eighteen pounds for the support of schools, and on the sixth day of September following, the town was divided into school districts as shown by the following vote: —

"Voted that one school district shall be from Capt. Young's down as far as Mr. Lynam's, including both families; the next shall be from Capt. Thompson's up to Mr. John Cousin's, including both families; the next from thence to the North East Creek; the next from said Creek to North West Cove; the next to consist of Pretty Marsh, together with Robinson's Island and Seal Cove; the next to consist of Bass Harbor, together with Duck and Goose Coves and Gott's Island [it would appear by this that Gott's Island was considered a part of the town]; the next South West Harbor, together with both the Sandy Points; the next division shall be both the Cranberry Islands; the next above the

hills with the Beech Hill; the next Bartlett's Island."

In 1792 and 1793 the town raised each year for the support of schools in these districts fifty pounds, "to be paid in the produce of the country at the current market price."

As the town of Mount Desert was very large in extent of territory, and communication between the settlements very difficult, its division was agitated soon after its organization; but the first action taken was on April 6, 1795, when a vote was passed that the town ought to be divided, and the selectmen were instructed to draw a line where it should be divided and report to the town at a meeting to be held the next May. There is no record of the nature of this report, but at a meeting May 6, 1795, the town voted "to accept the report of the selectmen to divide the town." In accordance with this desire, on February 22, 1796, the legislature of Massachusetts passed an act dividing the town of Mount Desert into two towns and incorporating as Eden the northern part of said town, "bounded southerly by a line beginning at the point north of Goose Marsh Falls, so called, thence running an easterly course to the top of the tide at the head of the Sound and thence easterly a straight course to the top of the tide at Otter Creek."

This act was approved by the governor, Samuel

Adams, on February 23, 1796. The territory thus incorporated into the town of Eden consisted of "that portion of the island of Mount Desert lying northerly of the line before mentioned, with Bar Island, Green Island, Black Island, and Thompson's Island."[1] By virtue of the power vested in him by the act of incorporation, Paul Dudley Sargent,[2] Esq., issued his warrant, dated at Sullivan, March 18, 1796, to Ezra Young, requiring him to notify and warn the inhabitants of Eden to assemble at the house of Captain Samuel Hull at Hull's Cove, on Monday, the 4th day of April,

[1] These limits remained intact until 1849, when, on petition of William Thompson and by mutual agreement between the towns of Eden and Trenton, the legislature of Maine passed an act setting off from the town of Eden, Thompson's Island and a small portion of the island of Mount Desert, and annexing it, with the inhabitants thereon, to the town of Trenton. This act was approved of by the governor, John W. Dana, June 27, 1849, since which time no changes have been made in the boundaries.

[2] Paul Dudley Sargent was born in Salem in 1745, and was brought up in Gloucester. He early identified himself with the patriot cause, and led a company to the siege of Boston. He was soon commissioned colonel, was wounded at Bunker Hill, had command of the Castle in Boston Harbor after the surrender, and took part with his regiment in the battles of Harlem Heights, Trenton, and Princeton. After the war he engaged in business as a merchant and shipowner, but was unfortunate, and in 1787 removed to a farm in Sullivan, Me., where for forty years he was the leading citizen. He was the first chief justice of the Court of Common Pleas and the first judge of probate in Hancock County, the first representative of Sullivan in the General Court, and for many years postmaster. He was one of the original overseers of Bowdoin College. In 1772 he married Lucy Smith Saunders, and they had twelve children. The family genealogy is recorded in the *Bangor Hist. Mag.* ii, 125.

1796, at ten o'clock in the forenoon, to choose such officers as towns are by law required to choose at their annual meetings, and to transact such other business as might legally come before the meeting. Captain Young issued his warrant dated March 26, 1796, notifying the freeholders and others, inhabitants of the town of Eden, to meet at the time and place aforesaid to choose a moderator and clerk, and also to give in their votes for governor, lieutenant-governor, senator, register of deeds, and county treasurer.

At this meeting Ezra Young was chosen moderator; Thomas Paine, town clerk; Ezra Young, Levi Higgins, and Samuel Hull, selectmen; David Hamor, treasurer; Israel Higgins, constable; Thomas Wasgatt, Ebenezer Salsbury, David Hamor, and Joseph May, surveyors of highways; Ezra Young and Elisha Cousins, surveyors of boards; David Hamor, surveyor of shingles; Henry Knowles, surveyor of staves; Daniel Richardson and Daniel Rodick, fence viewers; Elkanah Young, sealer of leather; Timothy Smallidge, culler of fish; Stephen Salsbury, hog reever; Joseph Mayo and Ebenezer Salsbury, pound keepers; Joseph Mayo and Solomon Higgins, field drivers; Ebenezer Salsbury and Moses Wasgatt, tything men. It was "voted to build a pound near the centre of the town that neat cattle may go at large; that sheep shall not go at large; that town meetings in future shall be

held at the dwelling-house of Ebenezer Salsbury (at Salsbury's Cove); to adjourn this meeting to the aforesaid Salsbury's at 10 o'clock in the forenoon of the 18th instant April."

At the adjourned meeting it was voted to raise for ordinary town expenses, $60. For building a bridge over Northeast Creek, and mending roads if found necessary, $168, and for the support of schools, $60, — a total of $228.[1]

[1] It is interesting to observe on what this tax was levied. There were 89 poll taxes. Of improved land, 10,929 acres; of improvable land, 12,380 acres; of unimprovable land, 656 acres; 35 dwellinghouses; 4 warehouses; 6 sawmills; 1 gristmill; 24 barns; 3 shops; $175, money on hand; 202 tons of vessels; 9 faculties valued at $150 each; 14 horses, 62 oxen, 127 cows and young cattle, and 104 swine. Total value of real estate, $27,891; total value of personal estate, $9,434. Total valuation, $37,325.

Bartholomew De Gregoire was taxed for 1 house, 2 sawmills, 1 barn, 16 acres of improved land, 134 acres of improvable land, 1 cow, 4 swine, and $175 in money.

James Campbell, Seth Doane, William Lynam, Andrew Newmarch, Elkanah Young, John Joy, and Jediah Stetson were each taxed for one faculty, valued at $150; John Cousins, Ezra Young, and Robert Young for one half of a faculty each; and Nehemiah Higgins for one third of a faculty.

The statistics for the town for 1797, the year after incorporation, are as follows: Number of polls, 91. Poll tax, $1.40. Value of horses, $45; of cows, $15; of oxen, $22.50; young cattle, $9.09; swine, $2.00. Tons of shipping, 126; money on hand, $300; no. of houses, 52; no. of warehouses, 6; no. of gristmills, 1; no. of sawmills, 6; no. of barns, 25; no. of shops, 4; state tax, $77.64; county tax, $77.64; no. of horses, 15; no. of cows, 81; no. of oxen, 60; no. of young cattle, 62; no. of swine, 92; no. acres improved land, 855; no. acres unimproved land, 13,937; no. acres unimprovable land, 502;

The occupations of the settlers of Eden were fishing, farming, lumbering, building vessels, and coasting. From 1809 to 1825 there were more than twenty-five vessels built in the town, averaging more than one hundred tons each. The Custom House record of May 12, 1809, enrolls the "Schooner Hazard, of Eden, 120 90–95 tons, Israel Higgins, master, Samuel Hadlock, of Mt. Desert, owner, built at Eden, 1809." This was the first vessel built. From 1825 to 1860 the town was noted for its large number of sea-captains. At one time there were eleven men belonging in Eden who were masters of ships.

Farming was of course very limited, but most of the settlers raised more or less rye, wheat, barley, corn, and potatoes. There were sawmills on Northeast Creek, at Hull's Cove, on Duck Brook, and Cromwell's Harbor Brook. These mills probably furnished all the boards needed in town, and perhaps some for shipment to other

whole no. of acres, 15,294 ; county tax, $232.00 ; overlay, $35.99. Total tax, $423.27.

The following named persons were all whose tax on their property exceeded ten dollars : David Hamor, $13.65 ; Samuel Hull, $15.94 ; Ezra Leland, $17.97 ; John Thomas, $13.75 ; Nicholas Thomas, $11.67 ; Thomas Wasgatt, $10.41 ; Ezra Young, $11.27 ; Henry Jackson, $34.91.

William Lynam, Andrew Monarch, Ezra Young, John Joy, and Jediah Stetson were each taxed for a faculty valued at $60. David Hamor was the only person taxed for money on hand, $3.00. Henry Jackson was taxed for 8000 acres of unimproved land at two per cent. and eighty acres of improved land at six per cent.

places. Thomas Wasgatt was taxed for a grist-mill on Duck Brook in 1796.

When the new town was set off from Mount Desert there were six school districts in Eden, but there were no school buildings. The teaching was done in conveniently located dwellings. The new town voted to make new boundaries for the districts, and to divide the money as follows: District No. 1, from William Lynam's at Schooner Head to Ezra Young's at Duck Brook, $124.60; No. 2, from Samuel Hull's at Hull's Cove to Samuel Fish's, near the Ovens, $99.10; No. 3, from Daniel Hamor's at Sand Point to Ezra Leland's at Leland's Cove, $57; No. 4, from Ezra Leland's to Northeast Creek, $32.89; No. 5, from Northeast Creek, upwards, $86.40.

In 1807 the town and District No. 3 built a house 20×26 feet at Salsbury's Cove for a combined town house and schoolhouse at a cost of $350. In 1828 the town purchased the district's interest in this house for $60, and occupied it for a town house until 1843, when the present town house at Salsbury's Cove was built, and the old house given to Mr. Elisha Cousins. On March 14, 1808, the town decided, by lot, to build a schoolhouse in District No. 4, in No. 5 in 1809, in No. 2 in 1810, and No. 1 in 1811, and that each district should receive $120 when it became due.

In April, 1796, the town of Eden raised $168

to build a bridge across Northeast Creek; in 1797 it raised $112 to purchase timber for this bridge, and voted to begin work on the second Monday of June. In 1798, 1799, and 1800, the town raised each year one dollar on each poll, and double that amount on the estates, for the repair of roads and bridges, and fixed the price of labor on roads at one dollar per day, for a man, and four shillings per day for a yoke of oxen. There was no bridge over Flying Place till 1823, none over the Old House Cove till 1824, and none over the Narrows until 1837, when a toll bridge was built by a company.

It was probably owing to the lack of roads that the island had no mail privileges for more than thirty years after the incorporation of Mount Desert, the nearest post-office being at Ellsworth. The earliest record of any mail service on the island is a contract made the 16th day of October, 1820, with Josiah Paine of Portland and Alexander Rice of Kittery, Me., to carry the mail "from Ellsworth, by Jordan's river schoolhouse in Trenton, and Mount Desert Narrows, to Mount Desert once a week; to leave Mount Desert Thursday at 5 A. M. and arrive at Ellsworth by 11 A. M.; returning leave Ellsworth at 1 P. M. and arrive at Mount Desert at 7 P. M." This contract was made for four years, beginning January 21, 1821, and ending December 31, 1824. Anderson Hopkins was the first mail carrier.

The only post-office was at Eden. In 1830 the mail began to be carried from Eden to Somesville, Southwest Harbor, and Bass Harbor, and in 1840 to Bar Harbor, where the post-office was named East Eden.

The military history of the island in the two wars with England reveals the patriotism and the genuine sacrifices of the people. The island was remote and utterly defenseless, but the inhabitants were ready to bear their full share of the public burdens. In the Revolutionary War, David Richardson volunteered as a private, and served one month, and Jonathan Rodick served one month and eighteen days in Captain Daniel Sullivan's[1] company, which went to Machias twice

[1] Daniel Sullivan was born at Berwick, Me., 1738, and was the second son of John and Marjory Sullivan. His brothers were General John Sullivan of Revolutionary fame, Governor James Sullivan of Massachusetts, and Hon. William Sullivan, lawyer, of Boston. He married Anne Paul of York, and after her early death removed, about 1763, with a number of families from the same neighborhood, to New Bristol, now Sullivan. Two years later he married, at Fort Pownall, Abigail, daughter of John and Hannah Bean, his next neighbor. In 1776 he was commissioned captain of the local militia company, and with it took part in the unsuccessful expedition against Bagaduce (Castine) in 1779. On February 24, 1781, the British ship Allegiance, running up Frenchman's Bay, landed a party just above Bar Harbor, and tried to seize Ezra Young, captain of the Mount Desert militia company, and then crossing the bay, landed a party at midnight at Point Harbor, where they burned the houses of Captain Sullivan and Mr. Bean, and carried Captain Sullivan away a prisoner. His wife and five children saved nothing, and

in 1777 and 1778. Volunteers in the same company in the unfortunate expedition against Bagaduce (Castine) in 1779 were: Levi Higgins, lieutenant; Elisha Cousins, sergeant; Timothy Smallidge, corporal; Israel Higgins, Daniel Richardson, and Jabez Salsbury, privates. The pay-roll indicates that these men served two months. In Captain Sullivan's company in the sixth regiment of militia, ordered on duty by Colonel John Allan, October, 1780, were: James Campbell, clerk; Jonathan Doane and Freeman Knowles, privates. Joseph Mayo, who lived at the Narrows, and Ephraim Haynes, who lived at Northwest Cove, and who was 104 years old when he died, were Revolutionary pensioners. Colonel Cornelius Thompson, who lived on Thompson's Island, was at one time during the Revolutionary War captain of the privateer brig Chase, and he was also an officer in the militia. He drew a pension as a Revolutionary soldier under act of Congress, June 7, 1832. He was representative to the General Court from Eden from 1809 to 1812.

took shelter in the fish house. As Captain Sullivan refused to take the oath of allegiance to the British government, he was carried to Halifax, and later confined for four months on the Jersey prison ship at New York. Finally, through the exertions of his brother, General Sullivan, he was exchanged, but died of his sufferings before he could reach home. When the town was incorporated in 1792, it was named Sullivan in his honor. His descendants have placed a monument to his memory in the graveyard near where his homestead stood.

During the War of 1812 there was much suffering and many deprivations among the inhabitants of the island. English cruisers infested the bays and harbors along the coast of Maine, and the settlers were obliged to pay tribute to them or have their property destroyed. It is recorded, for instance, that Captain Amariah Leland was building a small vessel in his yard, near Emery's Cove, when a barge from an English privateer landed, and he was obliged to pay $500 or have his vessel burned. These privateers were so numerous that it was dangerous to attempt to carry wood or lumber to market by water, or to bring supplies of any kind from the westward; consequently the inhabitants had to subsist on game and fish, and what they could raise on their farms. William Mason and Thomas Paine, coming in from fishing in a sailboat one day in 1814, were fired at by the crew of an English barge and Mason was wounded. Paine landed at Bar Island and Mason was carried to the house there, where he died the next day. William Thompson, William Wasgatt, and Elisha Young were taken by the English and carried to Halifax, where Wasgatt and Young were kept for some time as prisoners of war, while Thompson was carried to England and confined in prison till the war closed.

The chief event of the war-time on the island itself was the skirmish at Norwood's Cove. One

day in August, 1814, a British sloop of war, the Tenedos, sailed in the Eastern Way and anchored in the deep water between Bear Island and Sutton's. She had been seen outside of the Duck Islands by two fishermen, whom she tried to engage as pilots, but they would have nothing to do with her. The chief man on Great Cranberry was Captain Benjamin Spurling, founder of all families of that name. Two of his vessels were at that time laid up in Norwood's Cove, and lest they should attract notice from outside, their topmasts had been taken down and green treetops put in place, while the vessels themselves were run up at high tide into Harmon's brook.

When Captain Spurling saw the masts of the Tenedos looming up over Sutton's Island, he knew the intent of her coming. Taking a man, he rowed over to the ship and tried to dissuade those in command, offering them a yoke of slaughtered oxen if they would forego their purpose. The British officers replied very truculently that it was their commission to burn Yankee vessels, and he should go with them and see them burn. They wanted him for their own protection, thinking the people would not fire at them when they saw him. Spurling warned them not to enter the cove, saying that he had three sons over there who could shoot a duck on the wing. He was a man of fiery temperament, and his indignation knew no bounds.

Meanwhile two young men from Great Cranberry rowed over to Southwest Harbor and traveled all night up through the farms and hills to the other side of the mountains, sounding the alarm. All night long men were hurrying singly or in squads to the scene of action. How many came cannot be learned, probably about seventy, as the settlers at that date were few and scattered. Jacob Lurvey, a veteran soldier of the Revolution, lived in the old house recently burned in the field as one turns to the left on the Somesville road to climb Beech Hill. He had one musket, and that his son Isaac, eighteen years old, had marched away with in the night. Toward morning the father himself, who had long been sick in bed, grew restless and finally got up and began to dress. "What are you thinking of, Jacob?" cried his wife. "You, sick man, and going down to the fight!" And then, to head him off utterly, "What could you do without your musket? Isaac 's got that." "Yes, I 'm going. By this time some of our men have been wounded, and there 'll be a musket for me." Old John Richardson, another soldier of the Revolution, lived up on Beech Hill. He was deaf as a post, yet heard the summons, but did not seem to hear where the rendezvous was to be, and so came down the slope on the north side of the cove, in full view of the British in their barge. His neighbors called to him not to

expose himself but to come around where they were. He heard nothing and apparently feared nothing, for singly there behind a rock he loaded and aimed at the enemy, who finally thought to annihilate him with a charge from a shotted gun, which threw up the earth in a mass of turf and stones and dust, in which brave old John disappeared, to reappear again after a while loading and firing as if nothing had happened.

The battle proved to be short in duration and at very short range. In the early dawn of Tuesday, August 9, a twelve-oared launch, full of men, with a swivel-gun in the bows, left the warship and drew in toward Clark's Point. Another smaller barge followed. The combatants were near enough to converse, to chaff with and challenge each other before the skirmish began. The militia were in the dense thicket along the shore, but every now and then one of them would run out on the rocks, or warn the invaders that the woods were full of men and they would be routed. Especially when the form of the brave Captain Spurling was seen in the barge, an effort was made to save his life by urging the British to give up their undertaking. One of his sons, Robert, rushed out on the high rocks below the present Downs cottage. His plea was most earnest to have his father spared. The officer bade his oarsmen lay to their oars, and ordered the old captain to be crowded down in

AT NORWOOD'S COVE

the bottom of the barge. There the soldiers walked over him, or on him, as best suited their mood, until he raised himself up, said he might as well die in one way as another, and cried back to his son and the men on the shore, "Never mind me, Rob, I am an old man; but give it to these dashed Britishers as hard as you can." Through an opening in the thicket the British caught sight of a man coming up from the Point with a bag over his shoulders laden with bullets. It was Captain Nathan Clark. They fired at him, but missed the mark. "Better grease your dashed old muzzles and try again," was his retort. The militia fired from behind some natural breastworks covered with a thicket above. This enabled them to rest their guns, pick their men, at the same time to be themselves unseen. The reply from the barge's pivot-gun, though meant to be most sweeping and devastating, went wild, high overhead, breaking branches, hitting rocks, but wounding no one. Even the British musket fire, aimed at men behind trees on the south side of the cove, filled the trees with bullets, but hit nobody. Isaac Lurvey for years afterward showed the tree he stood behind, riddled with seventeen bullets above his head.

It soon became evident to the British commander, who had not yet really entered the cove, that his men were simply targets for the marksmen who, were invisible if not invulnerable, and

that he had wholly underrated their capacity for defense, so he ordered his barges to draw off, with their killed and wounded. It was noticed that five instead of twelve were at the oars as they rowed away. As to the losses of the British, the only data we have is the testimony of two boys, who, like boys of to-day, were apt to be around when not wanted, using their eyes. These boys, sons of William Moore, living near the present site of the Burnham cottage on Sutton's Island, had gone aboard the Tenedos to sell raspberries. They were on board when the defeated barge came back with its dead. They saw seven lifeless bodies raised by tackles and slowly let down into the hold of the ship. On the American side the only damage was that Captain Samuel Hadlock of Little Cranberry had two fingers grazed by a bullet.[1]

[1] Dr. Street wrote the story of this skirmish for the annual meeting of the Southwest Harbor Village Improvement Society in 1902, and it was printed in the *Northeast Harbor and Seal Harbor Herald* of September 19, 1902. He derived his information from the descendants of the men who participated, particularly from Rev. O. H. Fernald, — whose grandmother watched the fight from the window of the house on Fernald's Point, — Levi Lurvey, William Herrick, W. H. A. Heath, Jacob Mayo, and Mrs. J. A. Holden. The story of the Moore boys was told by them to Miss Mary Carroll, who told it to Dr. Street. Mr. E. A. Dodge, who had talked with survivors of the skirmish, recorded the story in his little history in 1871, and Chisholm's *Guide Book* had a version of the same tale. Colonel William E. Hadlock of Islesford, whose great uncle was wounded, has written out still another version as he had the story from his family.

It remains only to record here the further and final subdivision of the original town of Mount Desert.

On March 16, 1830, by act of the Maine legislature, the two Cranberry Islands, Sutton's, and Baker's and Bear Islands were set off from Mount Desert, and incorporated into a town by the name of Cranberry Isles. Samuel Hadlock, Enoch Spurling, and Joseph Moore were chosen the first Board of Selectmen.

The earliest settlers on the Cranberry Isles had made no permanent stay. They spent a year or two fishing and cutting staves, and then moved on. The Bunker, Spurling, and Stanley families were the first to establish themselves permanently. Benjamin Spurling, who came from Portsmouth, N. H., in 1768, was, as we have seen, the founder of a large and prosperous family that has for four generations flourished on Great Cranberry. The lot of Aaron Bunker, containing one hundred acres, was laid out by John Peters in 1790. His descendants still occupy the land and are numerous in the community. John Stanley, who died on Great Cranberry in 1790, was the ancestor of many families of the Stanley name on the islands and in Hancock County. His widow's lot of sixty-two acres was at the entrance

The Eden town records show that the Eden militia were called out in 1814 to go to Southwest Harbor to protect vessels from the British.

of the Pool, which is the characteristic feature of Great Cranberry Island.

Sutton's Island, or Lancaster's Island, as it was originally called, was first settled by Joseph Lancaster, who came from Sullivan, and by Isaac Richardson, son of James Richardson, town clerk of Mount Desert. William and Joseph Moore were also early settlers. Sutton, from whom the island takes its present name, was apparently a squatter, who, it is said, was a sympathizer with the British in the War of 1812 and "moved on" to the Provinces. William Moore kept sheep on Bear Island, and later moved there and was the first keeper of the Bear Island lighthouse. William Gilley settled on Baker's Island in 1812, and he too became the keeper of the lighthouse built in 1828. His descendants still live on the island. The first inhabitants of Little Cranberry were John Stanley, son of the John Stanley who died on the greater island in 1790, and Samuel Hadlock, who, as we have already seen, moved from Hadlock's Pond to Little Cranberry. Samuel Hadlock the younger cleared a large tract and engaged successfully in farming, but his first money was gained by a fishing-trip on the Labrador coast. There he dried his fish and then proceeded with them to Spain in a schooner of forty-eight tons, making a successful voyage and very profitable sale of his cargo. He then built a store on the west side of the island at Hadlock's Cove, where

he did a good business in general merchandise. He died on the island at the age of eighty-four years in 1854, and his wife Sarah (Manchester) died in 1861 at the advanced age of ninety. Edwin, the youngest son of Samuel Hadlock, succeeded his father in business. He also built and commanded vessels, as had his father before him. The last vessel built at the island was named the Samuel Hadlock and commanded by Edwin for several years. She was a brigantine of 120 tons, and was finally wrecked off Cape Hatteras. The other sons of Samuel Hadlock were also seafaring men, and died or were lost at sea in distant parts of the world. His daughters married and moved away, excepting Abigail, who married Captain Samuel Spurling of Great Cranberry Island. Edwin died on the island in 1875, and his sons William Edwin and Gilbert Theodore then conducted the business on a larger scale. They greatly improved the wharves and buildings, and sent vessels to Labrador, Grand Banks, and other distant fishing grounds. They also engaged in mackerel and herring fishing nearer home.

Colonel William Edwin Hadlock, the oldest son of Edwin Hadlock, was born at Little Cranberry Island in 1834, and was educated in the Winthrop School of Boston and the Classical Institute of Yarmouth, Me. After some years of business life in Portland he returned to the island to engage with his father in the ship stores

and fishing business established by his grandfather. He was elected to the legislature of Maine in 1861, and served as a member of the House in the session of 1862, and was then commissioned lieutenant-colonel of the 28th Regiment of Maine Infantry. After a year's service at the front, in which Colonel Hadlock distinguished himself for ability and personal bravery, he was obliged to retire from the army because of impaired health, and again resumed his business at Cranberry Isles. He was twice elected senator from Hancock County, and was chairman of the Committee on Military Affairs in the sessions of 1872 and 1873. In 1876 he was again elected to the House of Representatives. Colonel Hadlock has for many years maintained an influential position in the affairs of his native town, and to his enterprise is largely due the development of the island and village of Islesford.

Gilbert T. Hadlock, another son of Edwin, was one of the builders of the Life Saving Station established at Islesford in 1879, and served as the first keeper. Captain Hadlock held this position for several years, and then resigned to establish a steamboat route among the islands. He holds a medal from the government for heroic service in the saving of life. Captain Franklin Stanley succeeded Captain Hadlock as commander of the Life Saving Station, and with his efficient crew of hardy surfmen has prevented

many wrecks and brought much credit to the service. Harvey Denning, the youngest son of Edwin Hadlock, chose the legal profession, and was employed in important cases in Bucksport and Portland, and later in Boston, New York, and Washington. He was a man of marked personality, who died suddenly in Boston, in the height of his power, on the 13th of April, 1897.

In 1838 a third division of the town of Mount Desert set off Bartlett's, Hardwood, and Robinson's or Tinker's Islands, and incorporated them into a town named Seaville, but twenty-one years afterwards, February 24, 1859, this act was repealed and Bartlett's Island was returned to Mount Desert, and Hardwood and Tinker's Islands annexed to Tremont.

The last division of the original town took place on June 3, 1848, when an act of the legislature of Maine set off "All that part of the Town of Mount Desert, in the County of Hancock, lying South of a line commencing at Andrew Fernald's North line of Somes' Sound; thence across the mountain to the head of Deming's Pond; thence continuing the same course to Great pond; thence across said pond to the Southeast corner of lot number one hundred and fourteen, on a plan of said town by John S. Dodge; thence Westerly on the South line of said lot number one hundred and fourteen to

Seal Cove Pond, and continuing the same course to the middle of said pond; thence Northerly up the middle of Upper Seal Cove Pond to the head thereof, and continuing the same course to the South line of lot marked 'Reuben Noble,' on said plan; thence Westerly on the South line of said last named lot to the sea shore, together with Moose Island, Gott's Island, and Langley's Island, with the inhabitants thereon," and incorporated the separate town of Mansel.

A warrant was issued on August 2, 1848, by Wilson Guptill, justice of the peace, to John Rich, bidding him notify and warn the inhabitants of the new town to meet on Wednesday, the 9th day of August, at ten o'clock in the forenoon, at the red schoolhouse in Bass Harbor, to choose all necessary town officers, adjust matters with Mount Desert, and transact such other business as might legally come before the meeting.

At the time and place specified, the citizens met and were called to order by John Rich. Alfred Harper was chosen moderator; John S. Dodge, town clerk; Shubal D. Norton, Seth H. Clark, John S. Dodge, selectmen and overseers of the poor; Barnard Rummell, town treasurer; Rev. C. M. Brown, S. D. Norton, J. L. Martin, school committee; Eben Fernald, James R. Freeman, Edwin Kittredge, Jeremiah Moore, Joshua Eaton, Zebediah Rich, Elias Rich, Ambrose Thurston, Willis Carver, Isaac M. Ober, Benjamin

Norwood, Samuel O. Harper, school agents; Enoch Lurvey, Andrew Tarr, Horace Durgan, John Dolliver, Joshua Eaton, Robert Rich, John M. Gott, John Murphy, Benjamin Atherton, Jr., Benjamin Norwood, Samuel O. Harper, highway surveyors; Wilson Guptill, David Hopkins, Eaton Clark, James Reed, Joseph Gott, constables; John Rich, collector of taxes; John F. Norwood, John Rich, James Reed, Joseph Gott, Benjamin Gilley, fence viewers; William Heath, Eaton Clark, David Hopkins, pound keepers; Benjamin Benson, Jr., Henry Clark, Abraham Richardson, auditors of accounts.[1]

The name of the new town, which reproduced the original English name of the island, Mount Mansell, was not acceptable to the people, and so it was changed by act of the legislature dated August 8, 1848, to Tremont. The name Mansell, altered, for some unknown reason, to Manset, is preserved in the name of the post-office on the southern shore of Southwest Harbor.

[1] As this book goes to press (1905) an act is before the Maine legislature to divide the town of Tremont and incorporate the town of Southwest Harbor. The new town is to contain that part of Tremont lying east of a line drawn from the head of Ship Harbor and running a little west of north by Bass Harbor Creek and over the west peak of Western Mountain to the old town line.

VII

MOUNT DESERT CHURCHES

We love the venerable house
  Our fathers built to God; —
In heaven are kept their grateful vows,
  Their dust endears the sod.

Here holy thoughts a light have shed
  From many a radiant face,
And prayers of humble virtue made
  The perfume of the place.

And anxious hearts have pondered here
  The mystery of life,
And prayed the eternal Light to clear
  Their doubts, and aid their strife.

From humble tenements around
  Came up the pensive train,
And in the church a blessing found
  That filled their homes again;
. . . . . .
They live with God; their homes are dust;
  Yet here their children pray,
And in this fleeting lifetime trust
  To find the narrow way.

EMERSON.

MOUNT DESERT CHURCHES[1]

When we consider the scattering character of the Mount Desert settlements, the poverty of the settlers, and the difficulties of communication when the roads were nothing more than rough trails through the woods, it is not surprising that the beginnings of definite church organization were long delayed. Occasionally a traveling minister must have visited the island from one of the older settled communities to the westward, coming for a wedding or a funeral and holding perhaps a religious service or two at some settler's house. The marriage of James Richardson's daughter, Rachel, to Davis Wasgatt, on August 9, 1774, was an event of sufficient importance to bring the Rev. Daniel Little[2] all the way from

[1] For the material out of which this chapter is compiled Dr. Street was indebted to the indefatigable labors of the Rev. Dean A. Walker, Ph. D.

[2] Daniel Little, Jr., was born in Haverhill and studied divinity with Rev. Joseph Moody of York. He then taught school at Wells, and when the Second Parish was organized in that part of Wells which is now Kennebunk he was invited to become its minister, and was installed August 6, 1750. In 1772 and again in 1774 he made missionary journeys among the settlements to the eastward, traveling on foot, on horseback, and in boats, preaching in barns or dwellings or under the trees. On October 7, 1772, he organized at Blue Hill the first church east of the

Kennebunk. But the next marriage of which we have record had to be conducted without minister or justice. Abraham Somes's daughter, Lucy, one of Governor Bernard's "four pretty girls," married Nicholas Thomas on February 22, 1780, and this is the record of the beginning of a long and prosperous union: —

MOUNT DESART, February 22d, 1780.

This is to sartify that, inasmuch as there is no Lawful Authority within thirty miles of this place, whereby we can be married as the Law directs — we do, with the consent of our parents, and in presence of these witnesses, solemnly promise and engage to each other in the following words: —

I, Nicholas Thomas, do, in the presence of God, angels and these witnesses, take Lucy Somes to be my married wife to live with her, to love, cherish, nourish and maintain her in prosperity and adversity, in sickness and health, . . . and to cleave to her alone as my only and lawful wife, as long as God shall continue both our lives.

I, Lucy Somes, do, in presence of God, angels and these witnesses, take Nicholas Thomas to be

Penobscot. In 1774 he is recorded as baptizing 250 persons, marrying many couples, and traveling by water 500 miles. Mr. Little was fond of a roving life, and the people of his parish appear to have made no objection to his frequent absences. In 1787–88 he was commissioner to the Penobscot Indians. He was one of the first trustees of Bowdoin College, and a member of the American Academy of Arts and Sciences. He died December 5, 1801. He was twice married and has many descendants.

my married husband, to live with him, to honor and obey him in all things lawful, in prosperity and adversity, in sickness and health, and . . . to cleave to him alone as my only and married husband as long as God shall continue both our lives.

Signed { Nicholas Thomas, (L. S.)
Lucy Somes, (L. S.)

In presence of these witnesses: —

James Richardson.
Samuel Reed.
James Richardson, Jr.
Daniel Richardson.
Abraham Somes.

A true copy, attest, Abraham Somes, Clerk.

It was not until October 17, 1792, thirty years after the first settlement of the island and three years after the incorporation of the town, that the first church was formed. Its organization was after the most primitive Congregational method. Without aid of council and without any minister present, but following instructions furnished by a Rev. Samuel McClintock of Greenland, N. H., eight women and six men, living at or near Southwest Harbor, subscribed their names to a covenant and organized as the Mount Desert Congregational Church. It was two years more before they were visited by an ordained minister,

Rev. Samuel Eaton of Harpswell, when they adopted a new covenant and observed for the first time the Lord's Supper.

The first action toward employing a minister is set forth in the record of a town meeting held April 1, 1793, when it was voted "that the town send to the westward for a minister on probation and that Mr. Thomas Richardson, Capt. Davis Wasgatt and Capt. Ezra Young be a committee for that purpose." They were instructed to write to the same Rev. Samuel McClintock "to provide a candidate to preach the gospel to us, and we will make said candidate good for his time and expense." On September 7, 1793, the selectmen were instructed to apply to Mr. Daniel Merrill for his assistance in procuring a minister to preach to the people three months the first part of the next season. On May 6, 1795, the town authorized the selectmen "to draw money out of the treasury to pay a minister if one can be had," and again on April 4, 1796, a similar vote was passed. All these negotiations were in vain, and the town had no regular preaching and no settled minister. It is not indeed to be wondered at that ministers were not especially attracted by the claim of so remote and poor a settlement, with a parish covering a very large territory and with the offer that he should simply be made "good for his time and expenses."

In a letter of the Rev. Peter Powers of Deer Isle, dated March 20, 1799, and printed in Greenleaf's "Ecclesiastical History of Maine," he describes a revival at Mount Desert, and writes: "Our Association had licensed dear Mr. Eaton to preach, who improved his talent laboring night and day among them whom the Lord had remarkably owned." Ebenezer Eaton was a layman who began to preach about 1788 and was licensed to supply the Mount Desert church in 1793. He seems to have preached occasionally from that time, and he certainly acquired land at Southwest Harbor. Apparently he went also from time to time to the settlements on the northeastern shore, for in the town records of Eden it is recorded that at a town meeting held September 7, 1798, the selectmen were authorized to "agree with Mr. Ebenezer Eaton to preach to us."

Not until 1801 was Mr. Eaton regularly invited to settle as minister of the Mount Desert Congregational Church, and then he declined on the ground that he did not wish to be ordained. He continued, however, to serve as a stated supply, and the town of Mount Desert, apparently satisfied with his services, gave up all effort to obtain a settled minister. Mr. Eaton's reasons for refusing ordination cannot be known with certainty, but the following explanation is offered in the Autobiography of Rev. Lemuel

Norton, the Baptist preacher who came to Mount Desert in 1817. "Here," he says, "was a large Congregational Church. Brother Eaton was their minister, and had been for many years, though, being rather illiterate, he had never been ordained, because it was against their rules to ordain an illiterate man to the work of the ministry." Somewhere about 1823, when nearly sixty-five years of age, Mr. Eaton consented to be ordained. He served the church continuously till 1832, and occasionally thereafter for two years more as health permitted, preaching and administering the sacraments in all parts of the town. He lived at Southwest Harbor in a house adjoining the present residence of Captain Jacob S. Mayo, and according to a survey by Salem Towne he owned at one time nearly all of Clark's Point between the harbor and Norwood's Cove and extending westward to the top of Freeman Ridge. Mr. Eaton died at Sedgwick, June 1, 1841, at the age of eighty-seven years.

A minister at last obtained, the people of the town of Mount Desert proceeded to provide places of worship. Under date of April 1, 1799, the town voted that there be two meeting-houses built, and that the town be divided into two districts for this purpose, the dividing line to begin at the southern end of Ezra H. Dodge's marsh (at Seal Cove) and run to the top of Western Mountain, thence to the top of the mountain be-

tween the ponds (Beech Mountain), and then to the top of the eastern mountain (Dog Mountain) westward of the sound; and that each district "get the frame of its meeting house raised this fall, and before the next annual meeting have boards and shingles and nails at the place where the meeting is raised." Committees were appointed for each district to supervise the work and assess taxes, and two very plain meeting-houses were accordingly built, one on the road about half-way between Seal Cove and Somesville, and the other at Southwest Harbor, in the part now called Manset, near where the old Bass Harbor sled road leaves the present main road of Manset. These two meeting-houses are first mentioned in the records of the Mount Desert Congregational Church in 1802 as the "Northen" and "Sutheren" meeting-houses. The latter was never finished, and, on the building of the present white meeting-house about 1828, was torn down to furnish material for the new building, though there is also a tradition that the frame of it was bought by one Benjamin Moore and drawn by many yoke of oxen down to his place to serve as a barn. The "Northen" meeting-house also was never finished inside; and some time not earlier than 1816 was burned in a forest fire. Its underpinning may still be seen on a ledge near the quarry on Birch Hill a quarter of a mile from Pretty Marsh. Here charred wood, shingle

nails, and bits of melted glass may still be found among the moss.

The first meeting-house in the town of Eden was built at Hull's Cove in 1797. It was begun by the energy of the settlers before any church had been organized, and it stood on the hill where Mrs. M. H. Hinckley's house now stands. The town took up the enterprise before the house was finished, and at a town meeting held September 16, 1797, the following votes were passed: —

"Voted, that Ezra Young, Esq., be moderator.

"Voted, to give Mr. Downs a call.

"Voted, to pay Mr. Downs one hundred and fifty dollars for the year ensuing.

"Voted, forty dollars for the purpose of moving Mr. Downs.

"Voted, that the Selectmen should purchase the meeting house for the town, of the proprietors.

"Voted, one hundred and fifty dollars in money and material for the use of the meeting house this fall.

"Voted, Ezra Young, Esq., Mr. David Hamor and Mr. Levi Higgins be a committee to carry on the building of the meeting house."

The house was a large high-posted building with a porch on the south end. The pulpit was high and entered by a door. There were large box pews with seats on three sides, and the pews along the wall were raised ten inches above those

in the centre. There was a good deal of moulding about the interior, and altogether, as Mr. Hamor writes, "it seemed to my boyish mind a very grand and sacred place." Until about 1860, when it began to decay, it was the best finished meeting-house on the island. It was finally torn down in 1865.

On July 5, 1799, a meeting was held at the house of Levi Higgins at Hull's Cove which resulted in the organization of the Baptist Church of Eden, the second church on the island and the oldest Baptist church in Hancock County. The moderator and preacher at this meeting was Elder James Murphy. A covenant was adopted and thirty persons[1] "mutually joined themselves to the Lord." "Everything," says the first church record, "seemed to be performed with a

[1] The thirty charter members of the church were Nehemiah Higgins, David Higgins, Jr., Thomas Wasgatt, Jr., Elkanah Higgins, Ephraim Haynes, Israel Higgins, John Cousins, Peggy Thompson, Hannah Cousins, Pamelia Young, Mercy Higgins, Hannah Wasgatt, 2d, Louis Cousins, Mercy Higgins, 2d, Polly Hamor, Joseph Cousins, Ezra Leland, John Thomas, Samuel Hadley, Oliver Thomas, Nicholas Thomas, Lydia Hadley, Hannah Leland, Sally Hamor, Tabitha Smallidge, Hannah Wasgatt, Jane Thomas, Margaret Stanwood, Hannah Stetson, Azubah Higgins. These were representative people. They owned about one third of the taxable property of Eden. Of the forty-four dwellinghouses in the town, they owned nine. Twenty-two of the thirty were married. It is curious that the name of Levi Higgins, at whose house the meeting was held and who was, as we have seen, a leading citizen, does not appear on the list. The name of his eldest son, Nehemiah, stands first, and his second son, Elkanah, was chosen deacon and treasurer.

most solemn joy." Elkanah Higgins and Nicholas Thomas were chosen deacons "on trial." John Thomas was chosen clerk and Elkanah Higgins treasurer.

We have seen that at the town meeting in September, 1799, Mr. Benjamin Downs was engaged to preach at a salary of $150. He was settled as the first minister of the Baptist Church on June 15, 1801, but his stay was short. Charges of immoral conduct were brought against him, and he was deposed and dismissed from the church. For twelve years there was no regular preaching and no settled minister in Eden.[1] In 1814 Samuel Swett was given a call and remained four months, when he too was obliged to leave town for the same reasons that required the dismissal of Mr. Downs.

It was evident that some better inducements must be offered before a good minister could be secured. Accordingly, on April 4, 1814, the town

[1] Elders James Murphy, Isaac Case, John Chatburn, Benjamin Lord, Daniel Merrill, Samuel Jackson, Moses Allen, and others preached and administered the ordinances of the church occasionally during this period. Mr. Hamor says, "Rev. John Urquhart preached and performed the marriage ceremony occasionally in town between 1796 and 1800.

"In 1800 Rev. James Covel was chosen by the town on a committee to remonstrate against moving the courts from Castine to Ellsworth. On March 10, 1801, the town voted that the meeting be opened by prayer by the Rev. James Covel. He was a Methodist and organized the first Methodist class in town, which became extinct soon after he left the town."

voted to buy for $800 the Stephen Salsbury farm at Salsbury's Cove and to hold it for the use and occupancy of a minister. Two years later Elder Enoch Hunting was called by the town to be the "gospel minister," and it was voted to give him the use of fifty acres of land with the buildings thereon, and ten acres of woodland, and fifty dollars a year for the first two years, and after that the use of the farm and buildings and $250 a year as salary, and if he remained the town's minister fifteen years, the town agreed to give him a deed of the property.

Elder Hunting was installed May 14, 1818. His ministry was marked by three periods of revival, one of moderate strength in 1820, a slight awakening in 1823, and another in 1829. In this year, the Eastern Maine Baptist Association met at Hull's Cove and discussed with great interest such topics as Bible and Tract Societies, Missions, and Temperance. March 5, 1832, the town voted to raise $200 for the support of the gospel, and "that Elder Hunting might leave the town to preach not exceeding one half of the year, and that the selectmen be a committee to settle with him at the expiration of the fifteen years and give him a deed of the farm on which he lived according to agreement." On August 30, 1832, Elder Hunting resigned, having been pastor of the church more than fourteen years, and having preached in the town more than fifteen years.

It was during Mr. Hunting's ministry that a discussion about the site of the meeting-house grew warm. The union of church and town in the control of ecclesiastical affairs worked badly, and the Town Book records many bitter debates over the place of meeting. It must be remembered that this parish extended from William Lynam's house at Schooner Head to Shaw Higgins's house at Indian Point, a distance of more than eighteen miles, and that there was but one minister to occupy this ground and he a Baptist; that there were many persons who were not Baptists who were taxed to support a Baptist minister; and that the town decided, by vote, when and where meetings should be held. From the very nature of the case hard feelings were engendered.

Dissatisfaction became so general and the quarrel so bitter in 1832, that by the request of the selectmen and other citizens of the town, a committee consisting of one person from each school district was formed, who made the following report: —

Agreeable to previous appointment, we, the undersigned, met in committee at the dwelling house of Mr. Ebenezer Salsbury on Saturday the 16th day of February, 1822, for the purpose of taking into consideration the cause of the unhappy difference that hath long menaced the peace of the good people of said town, and to

make some arrangements in order to do away said difficulty and recommend the same to our fellow townsmen so that every section thereof may have a just and equal share of the preached gospel. Your committee having attended to the duty assigned them beg to report as follows:

On the meeting of said committee Mr. Jeremiah Stevens called to order and stated the object of the meeting; first, he was unanimously called to the chair; second, chose Abraham Thomas, clerk; third, voted to adopt and pursue the following principle as the foundation of their deliberations.

To take the centre of the admeasurement of said town by the chain; the centre of the population; the centre of the valuation of the property; and from the three to find the proper centre; and likewise to find the centre of each division by the same process, with this difference, always, of having in view the local situation of the place where the centre of each wing may fall, and in case either of the wing centres should fall in a place that is not convenient to hold meetings, or to erect a building for public worship, then to vary said centre either east or west so as to occupy the nearest dry spot that may be convenient for the purpose above described.

Fourth, Voted that it is the opinion of this committee that the mile mark near the dwelling house of Mr. Thomas Paine be considered the

proper centre of the town of Eden, which said committee found by the process above described.

Fifth, Voted that the hill to the southward of Mr. Jeremiah Stevens' and near his house be considered the proper centre of the eastern division.

Sixth, Voted that the western line of Abraham Thomas' lot be considered the proper centre of the western division.

Thus gentlemen and fellow townsmen we would earnestly recommend to you to accept of our report and act in conformity thereinto so that the baneful influence of irritated passions be known no more among us, but that love, harmony and peace succeed the reign of prejudice, passion and party spirit, and consign over to oblivion all envy, strife and contention.

Thus pray the undersigned, your committee.

Jeremiah Stevens, Chairman.
David Hamor,
Humphrey Stanwood,
Nathaniel Marcyes,
Eleazer Higgins,
Gideon Mayo,
Mores Higgins,
Seth Hopkins,

Committee.

A true copy.

Attest, Abraham Thomas,
Clerk of Said Committee.

On March 25, 1822, the town voted to accept Northeast Creek Bridge as the centre of the western division, and then to "cast lots to see if the meeting-house shall stand west of said bridge as far as the west line of Eleazer Higgins' lot, or east of said bridge the same distance, if no convenient spot to erect said house be found nearer." The lot was drawn by David Wasgatt, Esq., and found to be to the eastward of the bridge. The next year the town voted to build a meeting-house on the spot designated by the lot, and raised $350 to carry the same into effect. Meetings were held in this house in the summer of 1824. It was called the western meeting-house, and meetings were held in it until 1875, when the present church at Salsbury's Cove was built.

Meanwhile the Baptists were gaining ground in other parts of the island. Captain Davis Wasgatt, one of the first settlers on the island, a man of strong personality and the representative of the new settlement in the General Court of Massachusetts, had been one of the charter members of the Mount Desert Congregational Church, had been a church member for twenty years, and had had his children baptized in infancy. The Baptist revival raised doubts in his mind as to the validity of his own baptism, so he came before the church asking to be baptized by immersion. To the objection, Why then did he

not join the Baptist Church? he replied that "he could not put up with their close communion." The Congregationalists, though not opposed to baptism by immersion, were unwilling to concede that their usual method was invalid. For two years Captain Wasgatt repeated his demand, and being still refused, "without any further knowledge or proceeding with the Church, on the 27th of September, 1801, said Wasgatt went to Eden and was baptized by plunging." For this he was debarred from the communion till his case could be brought before the church. It was then "voted that if Mr. Wasgatt would say that if he had young childern, he would give them up to God in Baptism, they would accept him into full communion, but if not, they should not consider him as one of our Church, but they would commune with him as one of another church." In reply to this Captain Wasgatt declared if he were to have "ninety and nine children more, he would not have one of them baptized by sprinkling." He thenceforth "looked upon himself like the blind man that was turned out of the synagogue," and on the organization of the Baptist Church of Mount Desert in 1816, he appears as one of the charter members.

The Mount Desert Baptist Church was formed with fourteen members by a council of churches at the "Northen" meeting-house near Pretty Marsh, on September 11, 1816. This church lived

on friendly terms with the older Congregational Church, and the two meeting-houses were used in common. Occasionally a member was "visited" for deserting one fold for the other without giving such previous notice as respect for the home church demanded, but in each church a case is also on record of a member disciplined for speaking abusively of the membership of the other. Two female members of the Baptist Church were taken to task for communing with a Pedo-Baptist church when away on a visit. But both churches had enough to do in dealing with their own refractory and non-churchgoing members. Several cases of immorality occurred, and the churches undertook to settle financial difficulties that in these days would be left to the civil courts.

In 1820 the Baptist Church of Mount Desert called as its pastor Elder Lemuel Norton. Born at Edgartown, Martha's Vineyard, in 1785, he came with his parents to Maine, and, like Ebenezer Eaton, was brought up under the preaching of Rev. Peter Powers of Deer Isle. He followed the sea for some eleven years, and at the age of twenty-seven gave himself to the gospel ministry. He served the Mount Desert Baptist Church till 1828, when, after much disquiet in the church, his connection was dissolved to the relief of both parties, and he thenceforth went about to preach independently the doctrines of the Free Will Baptists. He organized a church on Gott's Island,

which was admitted to the Quarterly Conference September 20, 1828, but later became extinct through the death and migration of its members. Mr. Norton preached on Swan's Island, Placentia, Cranberry Islands, at Otter Creek, and Bar Harbor. A church was formed at the last-named place, as appears in the records of the Baptist Church of Eden, some of whose members sought dismission to join this church in 1831. Elder Norton also organized a church at Otter Creek, and one in his own house at Center. The one at Otter Creek had become extinct by 1867. About that time a colored evangelist, Rev. William E. Foy, organized at Otter Creek a church of twenty-five members to be known as a "Christian Church." In 1872 came Rev. Andrew Gray, a man so illiterate that he could not write his own name, but one of strong personality, whose ministry wrought a great improvement at Otter Creek. A new Free Baptist Church, organized in 1873, in a short time numbered forty-six members. But this also became extinct, and in 1902 its few remaining members were among those who united to form the present Congregational Church of Otter Creek. The church at Center was listed in the "Free Will Baptist Register" as late as 1861, but has since ceased to exist, leaving no memorial but its pewter communion service. About a dozen Free Will Baptists were to be found at West Tremont between 1855 and 1860, members of a

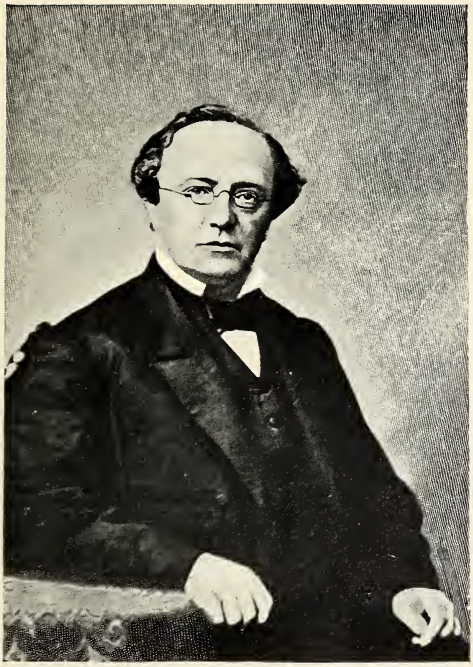
church in Ellsworth, but these have since been drawn for the most part into the Methodist Church. There remains, therefore, now no organized survival of the Free Will Baptist movement.

The year 1828, in which the Free Will Baptist movement began, was marked, also, by the first permanent work of the Methodists on the island. Rev. David Stimpson and Rev. Rufus Bailey, appointed by the Maine Conference to the Penobscot Circuit, visited Mount Desert in that year, and on Beech Hill Mr. Bailey organized a class of thirteen members, which later became the first Methodist church. One of these thirteen was the boy Davis Wasgatt Clark, afterwards Bishop Clark, grandson of the Davis Wasgatt who lost his standing in the Congregational Church by his insistence on baptism by "plunging." A meeting-house was built on Beech Hill in 1838, and an active religious life centred in this house for ten or fifteen years. Most loved and lamented of those who labored there was Rev. Mark Tuell, who died in 1841. He was a "shouting Methodist." It is recorded that when he preached in the Freeman Schoolhouse at Southwest Harbor, he could be heard and understood by persons in the house of Captain Mayo on the top of the rise on the Clark's Point road, a distance of three hundred and fifty paces. On his occasional sojournings at the house of Mr. Isaac Lurvey, knowing

that his hosts were not partial to such extreme fervor, he used to resort to the barn to exercise his gift in prayer. But on one occasion he found the barn preëmpted by the family watchdog, whose voice being even more persuasive, Brother Tuell yielded the ground and betook himself to the woods.

The decline of church activities on Beech Hill was due in part to a decline of population, and in part to the spread of Universalist doctrines among the people. By 1861 the meeting-house was in a dilapidated condition. Neighbors were stripping it on the sly, as they had need of building material. Doors, windows, and clapboards were gone. At length some of the pew-holders by mutual agreement pulled down what remained and divided it among themselves. By 1866 only the underpinning was left, and in 1871 this was taken to West Eden to serve as foundation for the house of Eben M. Hamor.

From Beech Hill, Methodism spread to all parts of the island. There is a record of a camp-meeting at Sandy Point on Somes Sound in 1836 which did much to advance its interests. At one time it had a strong organization extending throughout the town of Eden, but this subsequently lapsed, and was not directly related to the present Methodist Episcopal Church at Bar Harbor. In the southern part of the island, beginning with class meeting organizations at Oak



BISHOP CLARK

Hill, Southwest Harbor, Bass Harbor, Goose Cove, Center, Tremont, Long Pond, Cranberry Isle, and Sandy Point, the Methodists in time developed two principal centres at Southwest Harbor and West Tremont, with a meeting-house and parsonage at the former and meeting-houses at West Tremont and Gott's Island. They also claimed part interest and maintained preaching services in the old meeting-house at Manset and the original Baptist meeting-house at Center.

The story of outward and formal organization is, of course, only a part of the story of the religious life of the community. Of the real spiritual experience there is very little record. The earlier church records are mostly accounts of "visitations" or admonitions. Church members were pledged in covenant to "watch and ward" each other. This duty was apparently more frequently exercised in the direction of inquisition and rebuke than of sympathy and encouragement. Church "discipline" seemed sometimes the most important element in the religious life of the time. Neighbors practiced an intrusive scrutiny upon the habits of their fellow-members which could not fail to result in family feuds which were often bitter and persistent. The settlement was not without people who did not shrink from throwing stones at sinners. While grave offenses against the moral law were not

unknown, the records bear witness to frequent admonitions dealt out to church members for neglect of attendance upon worship, overcharging in trade, profanity, scolding and, later, to the entertaining of strange doctrines. The "larger hope" preached by the Universalists seems to have been welcomed in many island homes, and while it never reached the stage of formal organization, it troubled the discipline of the more orthodox churches for years, and many of the non-churchgoing families failed to seek church membership because of their Universalist beliefs.

However petty were many of the causes of discipline, and however much the peace of the community was disturbed by the hostilities engendered by the austere oversight of the peculiarly pious and conscientious, it must be recognized that the churches did greatly help to set and maintain a certain moral standard without which the life of the community might readily have become licentious and unscrupulous. The churches in their discipline too often disregarded the more delicate sensibilities and the just privacies of domestic life or religious experience, yet they did safeguard the principles of morality; and the mere fact that they upheld, even by the way of public rebuke and penalty, certain rules of private and public virtue, and demanded conformity to them, helped to keep the life of the people comparatively pure.

In this respect, indeed, Mount Desert was peculiarly fortunate. The preaching of religion in New England in the eighteenth century and first half of the nineteenth century was usually remarkable not only for its arid poverty of thought and expression, but also for its detachment from moral experience. The preachers in the cities or older towns were as a rule the learned men of the parishes they served. They were primarily scholars, and their sermons were apt to be pedantic. They were more interested in doctrinal details than in public virtue. They were more concerned for the orthodoxy of their people than for the correction of their vices. But in a frontier settlement like Mount Desert the ministers were comparatively illiterate. Their support was very meagre, and they worked with their hands for a livelihood like all their comrades. They were in close touch with their people, subject to the same temptations, interested in the same problems, cognizant of the sins and infirmities of their neighbors. They had no books save the Bible and perhaps Henry's Commentaries, so that their preaching was almost altogether practical. Their themes came to them out of the familiar life about them and not out of books. They were apt to be loud talking, hard hitting men, handling without gloves subjects which more cultivated ministers might avoid, apt in homely illustration and in timely invective, rough

in speech, and scornful of the niceties of demeanor. Their theology was harsh and unlovely, but in its tough hold on the realities of human sin and frailty and its appeal to the common emotions it was not ill adapted to the needs of a crude civilization.

Previous to 1853, with the exception of the aforementioned Free Will Baptist Church, which had but a brief existence, there was no religious organization at Bar Harbor and no meeting-house nearer than Hull's Cove. By 1853 the need of a house of worship was so evident that a movement was started to build a union meeting-house. An organization was formed, March 19, 1853, under the name of the Bar Harbor Union Meeting House Association, and a building committee was appointed. On June 30, 1860, a constitution was adopted covering among other things the following points: that the house be open and free for all ministers of the gospel in good standing in any religious society believing in the doctrines of Christ, in the necessity of atonement by the blood of Christ, in repentance, the resurrection, and the final judgment. Each denomination eligible to use the meeting-house was entitled to occupy it according to the number of shares owned by its members, provided that no one denomination occupied more than one Sabbath in succession when the house was wanted

by a minister of another denomination, except in case of protracted meetings and funeral occasions.

Attempts were made from time to time to modify or supersede this constitution, either in the direction of broadening the conditions or for the purpose of securing the building for the exclusive use of one denomination, as when the Methodists sought to gain control in 1881. But in spite of such attempts, the old constitution held its ground and the Union Meeting-House remained "union" until 1887. By that time several of the denominations had built for themselves, — the Episcopalians in 1878, the Roman Catholics in 1881, the Methodists in 1882; and the Baptists had organized for the same purpose in November of the year before and were already building. The Unitarians, though they had often used the Union Meeting-House, were not within the legal qualifications for membership in the Association. There remained, therefore, only the Congregationalists who maintained a legal and practical interest in the Union Meeting-House. When, therefore, a meeting of the Association was called on the 9th of May, 1887, there was no effective opposition to the advertised purpose of the meeting, "to change the constitution of the said Union Meeting House Association so as to correspond to the articles of agreement of a regular Congregational Church." The pews

belonging to members of other denominations were purchased, and a Constitution of the Bar Harbor Congregational Society was adopted in place of the old constitution of the Association, May 23, 1887, and the Association thus became the parish of the Bar Harbor Congregational Church. This church had been formed May 30, 1883, with thirteen members. In 1884 a parsonage was bought, and in 1889 the present stone meeting-house was built. The ladies of the Sewing Society built the extension on the north side for a kitchen. The pipe organ, mainly the gift of Mrs. Thomas Hubbard of New York, was installed August 3, 1903, and the cabinet organ thus displaced was given to the new church at Otter Creek.

Of the several bodies that for a time shared the use of the Union Meeting-House, the Episcopalians were the first to organize separately and build a house of worship. The movement originated with the summer residents, but was intended for the benefit of the community throughout the year. The beginning of this enterprise was under the Episcopal supervision of the Rt. Rev. Henry A. Neely, who began his work as Bishop of Maine in 1867, and on the 20th of July of the same year made his first visit to Mount Desert. His coming had to do more immediately with the history of the Church of Our Father at Hull's Cove, as will be told later, but on his way thither

he stopped at Bar Harbor and conducted services. Under his leadership, supported actively by Mr. and Mrs. Gouverneur Morris Ogden, money was raised to build in 1878 a small stone chapel capable of seating 325 people. The rapid growth of the summer population soon called for enlargement, and in 1886 the present nave and chancel were built, the former structure now constituting a transept, and altogether furnishing 800 sittings. Gifts of great value followed rapidly on this enlargement. Among these were the altar of Italian marble given by Mrs. Ogden and her children in memory of Mr. Ogden, whose body lies buried under the centre of the nave. The large Sunday-school room was added by Mrs. William H. Vanderbilt of New York, and the rectory is the gift of Mr. and Mrs. Charles Carroll Jackson of New York.

The history of St. Savior's is largely the history of its first rector, Rev. Christopher Starr Leffingwell. He was well fitted by personal kindliness of heart and public spirit, combined with a gracious dignity of manner and ripe scholarship, to commend to the people of the island the work of a denomination with which as yet they had had but little acquaintance. Mr. Leffingwell was born in Ellsworth, Ohio, December 16, 1827, was graduated from Trinity College, Hartford, 1854, and Berkeley Divinity School, in 1856. He then held pastorates at Fairfield, Conn., Pal-

myra and Canandaigua, N. Y., and Gardiner, Me., whence he came to Bar Harbor in 1879, where he served St. Savior's for twenty years, and was pastor emeritus for three years more, till his death in Washington, April 11, 1902.

In 1865 the old meeting-house at Hull's Cove, the first one built in Eden, was pulled down. Two years before, Captain Jonathan Ignatius Stevens, born at Bar Harbor in 1812 but brought up in Hull's Cove, had given the village a schoolhouse with the provision that it could be used for religious services, and also that whenever a minister, especially one of the Episcopal order, could be obtained, he should have the use of the house. It was at his request that Bishop Neely made his first visit to the island to preach in this schoolhouse. Bad weather delayed the bishop, and at the time of his visit Captain Stevens had been called unexpectedly to Portland, where the bishop on his return found him taken suddenly with a fatal illness. Before his death, he persuaded the bishop to promise that whenever he could, he would send a clergyman to hold services at Hull's Cove; and it was in fulfillment of this pledge that Mr. Leffingwell, through all the years of his ministry at Bar Harbor, conducted services regularly at Hull's Cove also. To accommodate a growing work, the present beautiful "Church of Our Father" was built in 1891, the gift of Miss Mary Rutherford Prime of New

York and her cousin, Miss Cornelia Prime of Huntington, N. Y., in memory of their fathers, two brothers, Rufus and Frederic Prime. The building is of native granite, rural gothic in style, with Norman porch, open belfry, and a small inclosed baptistry. A beautiful gothic well stands by the path leading in from the highway. Many gifts complete the interior furnishing, among them the pipe organ given by the congregation in 1902 in memory of Mr. Leffingwell.

The second organization to secure for itself a separate meeting-house at Bar Harbor was the Catholic Church of St. Silvia. It is not probable that any Catholic services were held on the island from the time of the destruction of the Jesuit colony in 1613 till the number of Catholics among those who came in the summer constituted a considerable body. The plan of building a Catholic church at Bar Harbor originated with Mr. DeGrasse Fox, who in 1879 offered a suitable lot on Kebo Street. The offer of Mr. Fox met with hearty support from summer residents, but still more generous in proportion to their means were the gifts of the Indians and the working people. A church with a seating capacity of 250 was opened for service in 1881, and was consecrated in August, 1882, by Rt. Rev. J. A. Healy, Bishop of Portland. A year or two later, in the pastorate of Father Thomas F. Butler, the building was enlarged to double its

former capacity, pews were introduced, and a vestry built for use in winter. The wooden crucifix and the six candlesticks that stand on its altar were carved expressly for St. Silvia by Joseph Mayer of Ober-Ammergau, the well-known representative of the Saviour in the Passion Play. Father Butler, who as priest at Ellsworth had charge of the mission of St. Silvia for the first thirteen years, was born in Ireland, but coming early to this country, was educated in the public schools of Boston and at Holy Cross College. He studied theology in the seminary of St. Sulpice in Paris, where he was ordained to the priesthood by the Cardinal Archbishop of Paris, and after a short term as assistant priest in Portland, Me., was appointed to the charge of Ellsworth and its missions. Under Father Butler's successor, Rev. James D. O'Brien, missions have been established also at Northeast Harbor and Grindstone Neck. At Northeast Harbor services were held occasionally in the Union Church till 1895, when a Catholic church was built with a seating capacity of 170, which in 1901 was enlarged to accommodate a congregation of about five hundred. Services are held here only during the summer season, there being but one Catholic family among the permanent residents.

The same Rufus Bailey who organized the Methodist class on Beech Hill preached also at Bar Harbor, but no formal organization was

made there till 1881, when Rev. James H. Mooers formed a class of thirteen members, holding services in the Union Meeting-House. It appears that an effort was made at this time to secure this meeting-house for the exclusive use of the Methodist Episcopal Church, for in the records of the Bar Harbor Union Meeting House Association, now continued as the records of the Bar Harbor Congregational Society, under date of June 7, 1881, we find it "voted that the stockholders of the Union Meeting House Association transfer the property of the said association to the Methodist Episcopal Church, twelve in favor and five against." Then, "voted that the trustees of the Association be authorized and instructed to sign in behalf of the Association a quitclaim deed in favor of the Methodist Episcopal Church, twelve in favor and none against." This action proved, however, to have no legal authority and the majority proceeded to secure an independent location. A lot on School Street was purchased for $3000, and a meeting-house was dedicated August 12, 1883. The church was incorporated in March, 1886. In 1888 the house, being too small, was removed and the present brick structure was built at a cost of $18,000. The church is named for Bishop Davis Wasgatt Clark.[1]

[1] Davis Wasgatt Clark was born on Beech Hill, February 12, 1812, a son of John and Sarah Wasgatt Clark. From his ma-

The Baptists withdrew from the Union Meeting-House at Bar Harbor in 1886, and under the lead of Rev. A. J. Palmer organized a church

ternal grandfather, Davis Wasgatt, the boy inherited strength of character and persistence in whatever he undertook. Faithful in all the work of the farm, he spent his evenings in study of whatever books he could borrow. He worked his own way in part through the Maine Wesleyan Seminary at Kent's Hill, while his mother and sisters kept him supplied with clothing and books; and his father, equally in sympathy with his ambition for an education, mortgaged the farm to meet his college expenses. His first care on graduating from college and earning a salary was to pay off the mortgage, and the gratitude he felt for the aid he had received was often manifested in his helping other needy and ambitious youth, particularly in his encouragement of the children of Rev. Rufus Bailey under whom, at the age of sixteen, he had joined the Methodist Church.

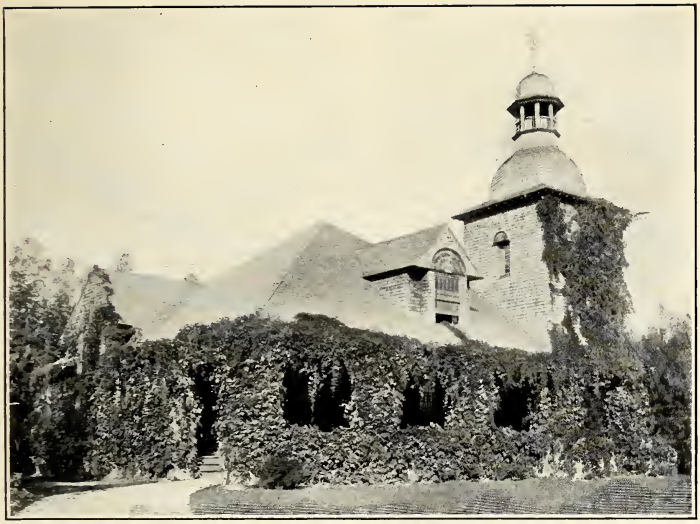
Clark was graduated from Wesleyan University in 1836 and accepted a call to the principalship of Amenia Seminary, where he served from 1837 to 1843. He then joined the New York Conference, and filled pastorates successively at Winsted and Salisbury, Conn.; Sullivan Street and Vestry Street, New York city; and Cannon Street, Poughkeepsie; after which, he was called to the editorship of the *Ladies' Repository*. This position he filled from 1856 to 1864, when he was elected a bishop. In this office he traveled extensively and organized several conferences. The extra work thrown upon him by the death of his colleagues, Bishops Thompson and Kingsley, overtaxed his strength. While conducting the New York Conference in the spring of 1871, he suffered from a serious attack of heart failure, from which he recovered only sufficiently to be removed to his home in Cincinnati, where he died on the 23d of May. Bishop Clark's published works included a *Mental Philosophy*, *Elements of Algebra*, *Life and Times of Bishop Elijah Hedding*, and *Man all Immortal*. At the time of his death he was president of the Freedman's Aid Society, of the Board of Trustees of the Wesleyan Female College of Cincinnati, and of the Board of Trustees of Ohio Wesleyan University. See D. Curry's *Life Story of Bishop Clark*, 1874.

of nine members, bought a lot on Ledgelawn Avenue, and in 1887 built the present meeting-house. Finally the Unitarians, excluded from the Union Meeting-House, organized their own services. By a deed dated December 3, 1888, Miss Mary Shannon of Newton, Mass., gave a lot on Ledgelawn Avenue to the American Unitarian Association, and the beautiful church built on it was first occupied in June, 1889. It is used chiefly for summer services, though a local society was organized in 1894, and winter services, led by ministers from Ellsworth, are occasionally held.

The people of the Cranberry Isles were for many years among the faithful attendants on the services in the old "Sutheren" meeting-house built on the Manset side of Southwest Harbor by vote of the town of Mount Desert in 1799. As the hour for service drew near on Sunday mornings, boat-loads of them would be seen coming from all the islands; and even when the services were to be held in its twin, the "Northen" meeting-house near Pretty Marsh, or later, in the Methodist meeting-house on Beech Hill, many would come from the islands, and landing at the most convenient beach, make their way to the appointed place on foot. Going to meeting was done on a heroic scale in those days, for not only the men, but the women and little children took these long rows and walks.

Occasionally a minister crossed to hold meetings on one of the islands, as when Elder Norton preached on Great Cranberry the doctrine of the Free Will Baptists. Later the Methodist preachers included the islands in their circuits until about 1889, when having failed to get a major interest in the meeting-house property on Great Cranberry, and wishing to devote their strength to the building of their new house at Southwest Harbor, they withdrew from this field.

In 1860 a union sewing-circle of thirty-eight members was formed among the women on Great Cranberry to raise money to build a union meeting-house. The house is the one still standing there, and it has had a somewhat contentious history. Within a year of its formation there was a falling-out in the sewing-circle on the discovery that all its offices were held in one family. The rift widened, and soon followed the line of cleavage between Republicans and Democrats, or "North" and "South." A minority of sixteen seceded in May, 1862, and formed a rival circle, which two years later disbanded, but not till the interesting spectacle had been presented of two church fairs held on the fourth of July, 1864, one by the Republican sisters and one by the Democratic, but each for the benefit of a "union" meeting-house. The sewing-circle raised about $1200, and with this in hand Squire Preble, his son William H. Preble, and Enoch



UNITARIAN CHURCH, BAR HARBOR

CONGREGATIONAL CHURCH, SEAL HARBOR

Stanley undertook, as a building committee, to complete the house at their own charges. The church was dedicated on September 11, 1866, and occasional services were held in it for ten years.

On the morning of January 10, 1878, the steeple was blown down, taking with it most of the roof, which had just been newly shingled. For two weeks the house was filled with snow, water, and ice till a new roof could be put on. In 1883 Squire Preble, as chairman of the committee and largest owner of pews, decided to close the house till the other owners should pay their assessments and people should come forward to share the expense of repairs. In 1886 the Methodist Conference, through Rev. Oliver H. Fernald, offered to purchase and repair one half the property if the people would repair the other half and put the entire property in the control of the Conference. But the committee would not consent to its being other than a union church, and the Conference accordingly withdrew.

In 1893 the condition of affairs on the islands was brought to the attention of the Maine Missionary Society (Congregational), whose secretary, Rev. Charles Whittier, visited the islands. In the spring of 1894 the Society sent Rev. Charles E. Harwood, who at his death three years later left a united people deeply mourning

their loss. Before his death Mr. Harwood had, with financial help from Mr. and Mrs. Andrew C. Wheelwright of Boston, and other summer visitors, helped to solve the vexed problem of property rights in the union meeting-house. The property is now held by a Board of Trustees representing both permanent and summer residents, and is kept in good order.

In the fall of 1897, Rev. Charles N. Davie took up the work, and on June 25, 1899, the Congregational Church of Cranberry Isles was organized at the union meeting-house. In 1900 the Islesford Congregational Society was organized to build and maintain a house of worship on Little Cranberry. Their meeting-house was opened for worship the following year. The summer fairs by which the women on both islands raise a large part of the funds for church maintenance are annual events of no little interest in the social life of the neighboring summer resorts.

We return now to take up the history of the older churches. The original Mount Desert Congregational Church found in 1828 that Father Ebenezer Eaton was growing old, and so in 1831 Rev. George Brown was secured as associate pastor at a salary in cash and produce of one hundred and thirty-eight dollars for preaching forty-eight Sabbaths and attending to other pastoral

duties. Mr. Brown proved unsatisfactory even at this salary, and in 1834 Rev. Micah W. Strickland[1] was called; and here for the first time, we read of a "society," or parish, as acting in conjunction with the church. In this year, traces of outside influences appear in a vote to confer with other churches for the formation of a town Bible Society, and in a standing regulation "that we receive none into our communion who will not pledge themselves to abstain entirely from the use of ardent spirits as a drink." This was the year in which the Maine Temperance Society was formed. Mr. Strickland was a minister of a practical capacity. With his own hands he quarried stone on Somes Sound, boated it down into Norwood's Cove, dragged it up the hill, and laid the foundations of his house, the one now owned by Mr. O. W. Cousins.

[1] Micah W. Strickland was a graduate of the Bangor Theological Seminary in 1834. He preached acceptably at Amherst, Aurora, Trenton, and Southwest Harbor. He then moved westward, and died at Prentissvale, Pa., February 13, 1884. Mr. Strickland married Mary Ann Kitteridge, daughter of Dr. Kendall Kitteridge of Somesville.

Dr. Kitteridge was the son of Nehemiah Kitteridge of Billerica, Mass., and was born October 19, 1773. He married Sarah Whiting of Hollis, N. H., and they came to Mount Desert in 1799. Ten children were born to them, so that their descendants are numerous on the island. For nearly sixty years Dr. Kitteridge was the only physician on Mount Desert. He had an enormous practice which he carried on unweariedly. There were no good carriage roads on the island till about 1827, so that he was accustomed to travel either by water or on horseback.

For a quarter of a century after the close of Mr. Strickland's pastorate in 1841, the records of the First Church are scanty. It was a period of depression in all the churches. Early in this period, the village of Somesville, then known as "Between the Hills" or "Among the Hills," began to take the place of Southwest Harbor as the centre of church life. In 1840 the Congregational Religious Society of Mount Desert was organized there. The by-laws provided for separate lists of those who were willing to be taxed and those who chose to subscribe, and "assessors" and "collectors" were appointed. Two years later it was voted to dispense with assessors, which probably indicates the end of raising money by taxation, and collectors were appointed for Sandy Point, Norwood's Cove, Cranberry Isles, Bass Harbor, Pretty Marsh, Between the Hills, and Beech Hill, which indicates the extent of the parish at that time. The present Somesville meeting-house was built in 1852. It was the first one on the island to have a bell, which was bought for it by the Ladies' Sewing Circle at a cost of $300, and was installed on the fourth of July, 1858. The Congregational Church of Somesville was organized December 21, 1876, with ten members drawn mainly from the parent church of the island. In 1846 the township of Tremont had been set off from Mount Desert, and the Mount Desert Congregational Church,

being now limited in its responsibility to Southwest and Bass Harbors, but unwilling to lose the historical associations of its former name as the first church on the island, added to its name in 1888 the words "of Tremont" to indicate its proper field.

In 1885 the union meeting-house at Southwest Harbor was built. Its location, somewhat out of the centre of population but convenient to the summer hotels, was determined by a gift of land for the purpose by Deacon Henry H. Clark of the Baptist Church. It was recognized that the Congregationalists would be the larger element in the patronage of the house, though the Methodists also had some part in it, and in consideration of the gift of land it was agreed that Deacon Clark should retain in his own name an undivided third of the land and a third of the pews, and that the Baptists should be entitled to every third Sunday. The remaining pews were sold at auction and bought mainly by Congregationalists. In 1899 Rev. Charles P. Kittredge of the Baptist Church at Manset declining to use his privilege of every third Sunday in this union meeting-house, the house became exclusively Congregational in usage, though in its legal aspects it is still union. The house was dedicated September 9, 1885. On August 1, 1888, the church was incorporated, having in view the building of a meeting-house at Bass

Harbor, and this house was first occupied in November, 1889, and dedicated September 11, 1890.

When in 1828 the Mount Desert Baptist Church dismissed Elder Norton from its pastorate on charges of doctrinal unsoundness and of attempting to build up a Free Will Baptist church within its own membership, an unhappy controversy developed which greatly weakened the spiritual life of the church; but in 1832 a visit from Elder Elisha Bedell resulted in a quickening that added ninety-two members by letter and on confession within the next year and a half. In 1832 Rev. Calvin L. Cary began a wise and helpful pastorate of eleven years. The present meeting-house at Center was built by this church in 1837 as a distinctively Baptist house of worship, the church rejoicing that now it had one meeting-house all its own and owned a fourth interest in another. This exclusive ownership, however, failed to insure the peace of the church. Eight years after the house was built, Captain Jonathan Tinker asked the church to take up his case against Deacon Simeon Milliken. Captain Tinker had built the house on an agreement, as he claimed, that Deacon Milliken would pay for a certain part of it, which the deacon had refused to do. The case dragged on for four years, during which the church tried to bring the two men to terms, first through a committee,

then acting as a committee of the whole, then with the assistance of neighboring churches. Finally it excluded both men from its fellowship, for the case had become a church scandal, and patience had ceased to be a virtue. Other exclusions and visitations for lack of interest and for bad conduct were by this time occurring in rapid succession, till the church had almost lost its organization, and services were held very infrequently.

In 1853 the faithful few were cheered by the return of Elder Cary to give them a part of his time. Twelve men and eight women renewed covenant, followed shortly by forty others, being all that remained of a church of which Elder Cary could say eight years before: "Few churches have been more harmonious among themselves than this, and none more prompt in discipline. It has one hundred and thirty-one members who are engaged in various works of benevolence."

For many years now the church could command only occasional preaching and pastorates of short duration by financial aid of the Maine Baptist Missionary Convention. In 1893 the name was changed to Tremont Baptist Church, and in 1895 it was incorporated. Long before this, the strength of the church had gravitated southward to Seal Cove, where the schoolhouse became their principal meeting-place, while the

old church fell into bad repair. In the gale of January 10, 1878, which handled the Cranberry Island steeple so roughly, the belfry of this church also was wrenched off and carried halfway to the shore before it struck the ground. It was never replaced, but from time to time the Methodists of the neighborhood have repaired the building, and for many years have been maintaining services in it under the care of the pastors at West Tremont, so that now, in place of the old controversy as to how much Deacon Milliken ought to pay Captain Tinker on the original cost, we have a milder disputation as to whether Baptists or Methodists have the better claim on it, the former for building, the latter for salvage. It seems probably that but for the Methodists this old meeting-house would long ago have met the same fate as the one on Beech Hill, or its nearer neighbor, the Congregational meeting-house at Pretty Marsh. This latter was a house built by one George Freeman at the same time as the Baptist house at Center, and was located on the main road from Somesville to Center, a few rods south of the Pretty Marsh junction. But while the Baptist house, having a slight advantage of accessibility, survived by occasional repairs, this Freeman meeting-house fell into decay, and some time after 1866 was tumbled down by a gale of wind.

Again the centre of Baptist influence shifted,

this time eastward to Manset, where in 1894 the members petitioned for leave to withdraw and form a separate church. This was refused at first, but a partial concession was made in the purchase the following year of the William King house for a parsonage, thus locating the minister at Manset rather than Seal Cove, and in 1897 the demand of the eastern members for a separate organization was granted. The Baptist Church of Manset was formed on the 9th of December with twenty-six members, and the following year the parsonage was transferred to it. The church uses the old white meeting-house; and the Methodists also hold services there on Sunday afternoons.

The good work done by Elder Enoch Hunting in Eden continued to bear fruit after his resignation in 1832, and "protracted meetings" during the fall and winter added sixty-nine members to the church. Years of alternate growth and decline followed, with frequent changes in the pastorate and considerable periods when there was no preaching. Elder Calvin L. Cary of the Mount Desert Church appears here also in helpful services from time to time. In the spring of 1860 the church secured a pastor by advertising its needs in "Zion's Advocate." The old meeting-house at Hull's Cove having been pulled down in 1865, a new one was built at Salsbury's Cove, and in 1902 a parsonage was built.

The Methodist Church at Southwest Harbor

was organized about 1865, and built its meeting-house in 1889 and its parsonage in 1895. Methodist interests on the west side of the island were for many years under the care of pastors living at Southwest Harbor, but in 1888 West Tremont became a separate charge. In 1892 a hall on the site now occupied by the meeting-house was bought for religious purposes, and the same year a church was organized. By 1900 the old hall was getting out of repair, and it had associations unfavorable to religious influences. It was accordingly pulled down and the present meeting-house built.

The coming of the summer visitors to the island and the rapid development of large summer communities at Bar Harbor, Northeast Harbor, Seal Harbor, and other resorts, led to the building of summer chapels which have in several instances prompted the organization of new churches. We have seen how five or six churches grew out of the original white union meeting-house at Bar Harbor. At Northeast Harbor and Seal Harbor when the summer visitors began to come there were no church organizations at all. The few families living along the shore would occasionally meet in the schoolhouses at Northeast Harbor, Long Pond, and Otter Creek for services led by ministers from Southwest Harbor or Somesville.

In the summer of 1881 the Rt. Rev. William

Croswell Doane, D. D., began to hold Episcopal services in the hall of his newly built summer cottage at Northeast Harbor. By the interest there shown, he felt warranted in proposing on the last Sunday of August that an effort be made to build a chapel. The people responded generously, and a site was given by Stephen Smallidge and Margaret Harrison Doane. The immediate undertaking of the work was made possible by a bequest from Mrs. Edward N. Perkins of Pine Bank, near Boston, who died January 28, 1882, and by gifts from Mr. Perkins, so that the Chapel of St. Mary's by the Sea was opened for worship on July 23, 1882, and consecrated by Bishop Doane on August 23 of the same year. A south aisle and west porch were added in 1885, and a north aisle and transept in 1887. In 1886 a rectory was built on land given by Daniel Kimball, and in 1891 the chapel was lengthened.

By 1899 the accommodations had become too small for the summer congregations, and besides, the original wooden building was uncomfortable for services in winter. It was accordingly determined to build in stone and on a larger scale. Bishop Doane gave the needed land, and work was begun with the intention of building first a chancel, and waiting till subscriptions should warrant before building the nave and transept. This chancel with vestry and organ loft, a memorial to those who had worshiped here in earlier

years, was completed the following year at a cost of some $7000. By some misunderstanding the chancel was placed about eight feet out of its proper relation to the original chapel, resulting in a situation so awkward in appearance that the people were easily moved by the bishop's appeal to proceed at once with the building of the stone nave. The sum of $16,000 was quickly pledged for this purpose, and the work was about to begin, when the feeling became general that something larger and more beautiful should be attempted; and Bishop Doane, trusting to the friends of the movement to support him, secured other plans and borrowed enough money to complete both the nave and the transepts at an additional expense of $15,000. The debt was soon canceled by generous subscriptions, and the new church was consecrated in the summer of 1902.

The new church contains all the memorials formerly in the old and many more. The porch is a memorial to Mr. and Mrs. Edward N. Perkins. The arches supporting the lantern tower are in memory of Miss Emma Esther Kimball. The pipe organ was given by St. Savior's Church at Bar Harbor. The Ionic cross over the stone altar was the gravestone of Margaret Harrison Doane, who rests under the chancel floor, and above this is the "lighthouse" window, which is a memorial to Mrs. Edward N. Perkins.

Nine missionaries have served St. Mary's since 1883. A fair held in Kimball Grove in August, 1896, by the St. Mary's Benevolent and Building Society, netted $1080, and a parish house was built and opened for the Christmas celebration of that year. In 1897 the upper story was furnished for a lodge room.

In May, 1886, Bishop Neely held a meeting in the schoolhouse at Seal Harbor. Services were then continued through the summer by Rev. Wyllys Rede, and in November the bishop organized a mission under the name of St. Jude, to be under the care of the missionary at Northeast Harbor. A chapel was built which was opened for services on July 24, 1887, and consecrated on August 29, 1889. In November, 1900, the mission was made independent of Northeast Harbor under the care of Rev. Miles Hemenway.

Episcopal services were held in the district schoolhouse on the Brown Mountain Road several summer seasons by Rev. Cornelius B. Smith, D. D., rector emeritus of St. James, New York, a summer resident of Northeast Harbor. A lot in a beautiful grove overlooking Somes Sound was the gift of Mr. Giles Sargent. Mr. C. D. Joy, the contractor for the new St. Mary's, gave the use of his tools and his labor of superintendence free of charge; $500 were contributed in cash, labor, and material by other permanent residents,

and $1200 by summer visitors, and the little Chapel of St. James was built in 1903.

Northeast Harbor and Seal Harbor continued to grow rapidly both in permanent and summer residents. About 1882, a number of summer residents at Northeast Harbor, mostly Unitarians and Congregationalists, began holding union services in the schoolhouse. At a meeting held September 25, 1886, it was proposed to build a free union church. A building lot was given by S. N. Gilpatrick, and a subscription paper, circulated first among permanent residents and then among summer visitors and their friends, secured pledges sufficient to build a handsome stone chapel. The house was dedicated July 17, 1889. Since then services have been held throughout each summer season by visiting ministers of all denominations, while the Baptist church has the use of the building for the remainder of the year.

Northeast Harbor had at times been included in the field of the pastors of the Baptist church of Tremont, but after the union church became available the Baptists organized a church of twelve members under the lead of Rev. A. F. Palmer, April 8, 1893. On November 16 of the same year a parish was incorporated in connection with the church and a parsonage was built.

In 1887, Rev. LeBaron W. Fowler, rector of

UNION CHURCH, NORTHEAST HARBOR

EPISCOPAL CHURCH, NORTHEAST HARBOR

St. Mary's, took a religious census of permanent residents of Seal Harbor that showed a population of one hundred and eighteen, of whom eighty-two were adults. Of these only sixteen were members of any church, eight of them being Baptists, six Methodists, one Congregationalist, and one of the Church of England. Congregational work was begun here by Rev. Charles Whittier of the Maine Missionary Society, who preached for two Sundays in the schoolhouse. A student preacher was then engaged for the summer, who continued in the work till January, when Rev. Alexander P. McDonald was called to take charge. A Congregational parish was incorporated, and on June 6, 1901, a church of twelve members was formed at the Sea Side Inn. A meeting-house was then built at a cost of $6500 for land, building, and furnishing, and on August 31, 1902, the house was dedicated.

Mention has been made elsewhere of the Free Will Baptist and other movements at Otter Creek, but of these there remained no active organization when, in June of 1901, Rev. Mr. McDonald of Seal Harbor was invited by the Christian Endeavor Society to preach in the schoolhouse. The plan of this schoolhouse had been brought from Boston by the Hon. Alpheus Hardy, one of the first of the visitors to build a cottage at Bar Harbor. Mr. McDonald found the people talk-

ing of building a meeting-house, though as yet there was no organization competent to take charge of such an enterprise with any promise of stability. Accordingly the Ladies' Aid Society was taken as a basis, and its membership being thrown open to all who were interested in the project, both men and women, it was incorporated as the Aid Society of Otter Creek. A subscription paper was circulated, a lot was purchased, and work on the house was begun. At a public meeting and after a full and free discussion, it was voted unanimously to seek fellowship with the Congregational denomination. The cornerstone of the meeting-house was laid on July 15, and on the same day, a Congregational Church of twelve members was organized. The meeting-house was opened for service for the first time on December 17, 1903, and was dedicated in the summer of 1904.

The Young People's Society of Christian Endeavor made its first appearance on the island in the Congregational Church at Bar Harbor in 1887. The movement spread rapidly through the island. Epworth Leagues were formed at the same time in the Methodist churches, till at this time there are fifteen local Young People's societies on the island organized in the following order, denominations being indicated by their initials: Bar Harbor (C), 1887; Southwest Harbor (C), 1888; Bar Harbor (M), 1893; Sals-

bury's Cove (B), 1894; Bar Harbor (B), Somesville (C), Northeast Harbor (B), 1895; Islesford (C), 1897; Center (M), Great Cranberry (C), Otter Creek (C), 1898; Manset (B), Seal Harbor (C), 1901; Seal Cove (B), 1902; West Tremont (M), 1903. The Mount Desert Local Union of Christian Endeavor Societies and Epworth Leagues was organized at Somesville in 1896. The meetings of the Union are held three times a year from place to place, and are very helpful to the spiritual life of the island and to the constituent societies. The one held at Somesville, January 30, 1904, was attended by over three hundred people.

An event of great interest to the religious development of the island was the opening of the Young Men's Christian Association at Bar Harbor, June 1, 1900. Previous to this, there had been no place of resort in Bar Harbor where young men in large numbers could spend their evenings in social, literary, and intellectual pursuits. The lines of work developed have been those usually found in well-equipped Young Men's Christian Associations. A large gymnasium with baths, well-appointed game and reading rooms, public receptions, entertainments and lectures, literary societies in both senior and junior departments, an employment bureau and a boarding-house directory, a ladies' auxiliary to assist at receptions and socials, Bible classes and

Sunday afternoon talks, these all provide for the development of the young men on every side of their nature.

The religious life of the four towns is thus adequately cared for. A century of local church history discloses steady improvement in material equipment, in quality of pastoral service and in spiritual vitality.

VIII

SOCIAL AND INDUSTRIAL CONDITIONS

Happy he whom neither wealth nor fashion,
Nor the march of the encroaching city,
Drives an exile
From the hearth of his ancestral homestead.

We may build more splendid habitations,
Fill our rooms with paintings and with sculptures,
But we cannot
Buy with gold the old associations.

LONGFELLOW.

New friendships may bind us,
New loves lay their claim,
New homes may enshrine us,
They 're never the same !
But the home we first knew on this beautiful earth,
The friends of our childhood, the place of our birth,
In the heart's inner chamber sung always will be,
As the shell ever sings of its home in the sea !

FRANCES DANA GAGE.

The riches of the Commonwealth
Are free, strong minds and hearts of health.

WHITTIER.

SOCIAL AND INDUSTRIAL CONDITIONS

The social conditions of a community can best be illustrated by certain typical careers.

In the summer of 1808, John Clement came to Little Cranberry to make barrels for Captain Hadlock, who had a large fish business. Clement was a cooper of Scotch descent who, in 1795, had moved with his wife, Deborah Burns, from Haverhill, Mass., to the Penobscot, living first at Oldtown and later at Bucksport. From Little Cranberry he could see opposite on the main island of Mount Desert a sheltered cove with a little stream running down into it and with a good sand beach at the head. When he went back to Bucksport he told his wife about it and it was agreed to move thither. Clement spent the winter building a large open boat and in the spring loaded it with his family and household goods, and without mishap reached Seal Harbor in June, 1809, and landed on the beach on the western side. Going into the woods he cut two crotched stakes, drove them into the ground, laid a ridgepole on them, and then with spruce bark made a V-shaped shelter in which the family spent the summer while the log house was building.

For his house Clement chose a site at the other

end of the beach, about where R. E. Campbell's house now stands, and there he built a log cabin and a large cooper shop in which he and his boys, James, Jacob, and Amos, carried on the trade. The hoops were made from the yellow birch sprouts which sprung up quickly wherever the original growth of forest trees was cut away. Sometimes the father and one or another of the boys would make trips alongshore in the boat collecting the sprouts, going as far as the head of Frenchman's Bay. The eldest son, James Clement, could tell afterwards of the time when the Tenedos anchored off the shore in 1814, and how he went off to her with his father to sell a pig. One autumn night the log house caught fire and burned to the ground. With it went all the provisions stored for the winter and wellnigh all the household goods. The family pulled through the winter somehow, living in the big cooper shop, and in the spring built a frame house.

The Clements had, of course, no legal title to their claim. They simply established "squatters' rights." All the land was owned by the Bingham heirs, whose agent at that time was Colonel Black at Ellsworth. As other squatters settled on the shore some confusion arose. John Bracy had settled at Bracy's Cove, next to the westward, and he had secured a title to the two hundred-acre lots between Seal Harbor and Long Pond. It was rumored that he also wanted a title to the

lands on which the Clements were living. James Clement rowed to Somesville, got a horse, followed the trail to the Narrows, was ferried over, and pushing on reached Ellsworth early in the morning. He entered his claim, and as he came down the steps of Colonel Black's office met his neighbor Bracy coming up. James reserved for himself the western lot at the head of the harbor and his brothers took the eastern lot where Jacob Clement later built the house in which his daughter Mrs. Lynam now lives. James built a comfortable farmhouse on the present site of the Seaside Inn.

After the father's death the Clements abandoned coopering for fishing. James went with Captain Thomas Stanley to the Magdalen Islands for herring. Jacob followed in another vessel, and Amos had charge of smoking and curing the catch on the beach at home. To this later was added a porgy oil business which was temporarily successful. James Clement's skill as a cooper and his inventive talent proved helpful in the fishing fleet. As the herring fleet lay at Canso waiting good weather, he went into a swamp, cut an ash, and made a big dip-net, whose use shortened and lightened the work of baling the fish from the seines into the boats.

Amos Clement in 1849 went to California in the ship Gold Hunter, and later tried farming in Wisconsin, and a sorghum sugar business in

Kansas. Jacob Clement went fishing out of Seal Harbor till his death, and James lived to a ripe old age, seeing the beginnings of Seal Harbor as a prosperous summer resort. Their children and grandchildren are leading and active citizens of Mount Desert,[1] dwelling mostly at or about Seal Harbor.

About the year 1812 William Gilley and Hannah Lurvey, his wife, decided to move from Norwood's Cove on to Baker's Island with their three little children. Up to that time Gilley had got his living chiefly on fishing or coasting vessels; but, like most young men of the region, he was also something of a wood-cutter and farmer. He and his wife had already accumulated a little store of household goods and implements, and tools for fishing and farming. They needed no money wherewith to buy Baker's Island. There it lay in the sea, unoccupied and unclaimed; and they simply took possession of it.

William Gilley was a large, strong man, six feet tall, and weighing over two hundred pounds. His father is said to have come from Great Britain at fourteen years of age. Hannah Gilley was a robust woman, who had lived in Newburyport and Byfield, Mass., until she was thirteen years

[1] Mr. Charles H. Clement of Seal Harbor has kindly furnished a manuscript from which these family reminiscences are chiefly derived.

old, and had there had much better schooling than was to be had on the island of Mount Desert. She was able to teach all her children to read, write, and cipher ; and all her life she valued good reading, and encouraged it in her family. Her father, Jacob Lurvey, was born in Gloucester, Mass., and married Hannah Boynton of Byfield. He served in the Revolutionary army as a boy. He lived to the age of ninety-two, and had ten children and seventy-seven grandchildren. The Lurveys are therefore still numerous at Southwest Harbor and the vicinity.

For William Gilley the enterprise of taking possession of Baker's Island involved much heavy labor, but few unaccustomed risks. For Hannah, his wife, it was different. She already had three little children, and she was going to face for herself and her family a formidable isolation, which was absolute for considerable periods in the year. Moreover, she was going to take her share in the severe labors of a pioneering family. Even to get a footing on this wooded island — to land lumber, livestock, provisions, and the implements of labor, and to build the first shelter — was no easy task. A small, rough beach of large stones was the only landing-place, and just above the bare rocks of the shore was the forest. However, health, strength, and fortitude were theirs ; and in a few years they had established themselves on the island in considerable comfort. Nine

more children were born to them there; so that they ultimately had a family of twelve children, of whom six were sons and six daughters. All these children grew to maturity. Fortunately, the eldest child was a girl, for it was the mother that most needed help. Nine of the twelve children married, and to them were born fifty-eight children.

After the family had been ten years on the island, it had been transformed into a tolerable farm. William Gilley was keeping about six cows, a yoke of oxen, two or three young cattle, about fifty sheep, and three or four hogs. Several of the children were already contributing by their labor to the support of the family. The girls tended the poultry, made butter, and spun wool. The boys naturally helped in the work of the father. He, unaided except by his boys, had cleared a considerable portion of the island, burning up in so doing a fine growth of trees — spruce, fir, birch, and beech. With his oxen he had broken up the cleared land, hauled off part of the stones and piled them on the protruding ledges, and gradually made fields for grass and other crops. In the earlier years, before flour began to be cheap at the Mount Desert "stores," he had even raised a little wheat on the island; but the main crops, beside hay, were potatoes and other vegetables for the use of the family and cattle.

The wheat was carried in a boat to Somesville, ground and sifted into three grades, and carried back to the island for winter use.

Food at the island was habitually abundant. It was no trouble to get lobsters. No traps were needed; they could be picked up in the shallow water along the rocky shore. Fresh fish were always to be easily procured, except in stormy weather and in cold and windy February and March. A lamb could be killed at any time in the summer. In the fall, in sorting the flock of sheep, the family killed from ten to fifteen sheep; and what they could not use as fresh mutton they salted. Later in the season, when the weather turned cold, they killed a "beef-critter," and sometimes two when the family grew large. Part of this beef was salted, but part was kept frozen throughout the winter to be used fresh. Sea-birds added to their store of food. Shooting them made sport for the boys. Ducks and other sea-fowl were so abundant in the fall that the gunners had to throw away the bodies of the birds, after picking off all the feathers. The family never bought any salt pork, but every winter made a year's supply. Although codfish were easily accessible, the family made no use of salt cod. They preferred mackerel, which were to be taken in the near waters in some month of every year. They had a few nets, but they also caught mackerel on the hook. During the sum-

mer and early autumn the family had plenty of fresh vegetables.

For clothing the family depended mostly on wool from their own sheep. They used very little cotton. There were spinning-wheels and looms in the house, and the mother both spun and wove. Flax they raised on the island, and from it made a coarse kind of linen, chiefly for towels. They did, however, buy a cotton warp, and filled it with wool, thus making a comfortable sort of sheet for winter use or light blanket for summer. The wool of at least fifty sheep was used every year in the household, when the family had grown large. The children all went barefoot the greater part of the year; but in the winter they wore shoes or boots, the eldest brother having learned enough of the shoemaker's art to keep the family supplied with footwear in winter. At that time there were no such things as rubber boots, and the family did not expect to have dry feet.

Their uses for money were few; but some essentials to comfort they must procure at the store, seven miles away, at Southwest Harbor, in return for money or its equivalent. To get money they could sell or exchange butter and eggs at the store, and they could sell in Boston dried fish and feathers. The boys shot birds enough in a single year to yield over a hundredweight of feathers, worth fifty cents a pound in Boston.

The family shipped their feathers to Boston every year by a coasting vessel; and this product represented men's labor, whereas the butter and eggs represented chiefly the women's labor. The butter was far the best of the cash resources; it sold in the vicinity at twelve and a half cents a pound. There was one other source of money, namely, smoked herring. The herring which abound in these waters had at that time no value for bait; but smoked herring could be sold in New York, which was the best market for them, at from seventy-five cents to one dollar and ten cents a box, each box holding half a bushel. The herring were caught, for the most part, in gill-nets; for there were then no weirs and no seines. The family had their own smoke-house, and made the boxes themselves from lumber which was sawed for them at the Somesville or the Duck Brook sawmill. Each of these sawmills was at least nine miles distant from Baker's Island; so that it was a serious undertaking, requiring favorable weather, to boat the lumber from the mill and land it safely at the rough home beach. The family nailed the boxes together, out of the sawed lumber in the early fall, and packed them with the fragrant fish; and then some coasting vessel carried the finished product to distant New York, and brought back, after a month or two, clear cash to pay for the winter's stores.

In this large and united family the boys

stayed at home and worked for their parents until they were twenty-one years of age, and the girls stayed at home until they were married and had homes of their own or had come of age. It was not all work for the children on the island, or, indeed, for the father and mother. In the long winter evenings they played checkers and fox and geese; and the mother read to the family until the children grew old enough to take their share in reading aloud. The boys, as soon as they were ten or twelve years of age, were in and out of boats much of the time, and so attained that quick, instinctive use of oar, sail, and tiller in which lies safety. When they grew older they had the sport of gunning, with the added interest of profit from the feathers. Their domestic animals were a great interest as well as a great care. Then, they always had before them some of the most splendid aspects of nature. From their sea-girt dwelling they could see the entire hemisphere of the sky; and to the north lay the grand hills of Mount Desert, with outline clear and sharp when the northwest wind blew, but dim and soft when southerly winds prevailed. In every storm a magnificent surf dashed up on the rockbound isle. In winter the low sun made the sea toward the south a sheet of shimmering silver; and all the year an endless variety of colors, shades, and textures played over the surfaces of hills and sea. The delight in such visions is often but half

conscious in persons who have not the habit of reflection ; but it is nevertheless a real source of happiness, which is soon missed when one brought up amid such pure and noble scenes is set down among the straitened, squalid, ugly sights of a city. On the whole, the survivors of that isolated family look back on their childhood as a happy one; and they feel a strong sense of obligation to the father and mother — particularly to the mother, because she was a person of excellent faculties and an intellectual outlook. Like most of her people for two generations, she was a member of the Congregational Church ; and in the summer time she took the eldest children nearly every Sunday to the church at Southwest Harbor, going seven miles each way in an open boat. To be sure, the minister taught that hell was paved with infants' skulls, and descriptions of hell-fire and the undying worm formed an important part of every discourse. Some of the children supposed themselves to accept what they heard at church; but the mother did not. She bought books and read for herself; and by the time she had borne half a dozen children she could no longer accept the old beliefs, and became a Universalist, to which more cheerful faith she adhered till her death.

In 1828 the government built a lighthouse on Baker's Island, and William Gilley was appointed light-keeper, with a compensation of $350 a year

in money, the free occupation of a house, and all the sperm oil he could use in his household. He held this place until the year 1849, when, on the coming into power of the Whig party, he was turned out and a Whig was appointed in his place. Perhaps in recognition of his long service it was considerately suggested to him that he might retain his position if he should see fit to join the dominant party ; but to this overture he replied, with some expletives, that he would not change his political connection for all the lighthouses in the United States. In these twenty years William Gilley undoubtedly was able to lay up some portion of his pay, besides improving his buildings, livestock, boats, tools, and household furniture, and from these savings he was able to furnish a little money to start his sons each in his own career. The father was himself an irrepressible pioneer, always ready for a new enterprise. In 1837, long before he was turned out of the lighthouse, he bought for three hundred dollars Great Duck Island, an uninhabited island about five miles southwest of Baker's Island and even more difficult of access, his project being to raise livestock there. Shortly after he ceased to be light-keeper, when he was about sixty-three years old, and his youngest children were grown up, he went to live on Great Duck, and there remained almost alone until he was nearly eighty years of age. His wife Hannah had become somewhat infirm,

and was unable to do more than make him occasional visits on Duck Island. She died at sixty-nine, but he lived to be ninety-two. Each lived in their declining years with one of their married sons, Hannah on Little Cranberry and William on Baker's.[1]

A somewhat different but equally representative career was that of Deacon Henry H. Clark, who was for many years the most noteworthy resident of Southwest Harbor. He was born on Clark's Point, on February 2, 1811. His father had come from Massachusetts a few years before and built on the beach a humble dwelling of one story with an L projecting somewhat over the water. The region behind the house was a dense thicket of spruce timber running to the water's edge. A few other little dwellings like it stood on the point amid the stumps. A rough trail, called a road, meandered with no apparent end in view from the extremity of the point up over the ridge of land, and soon towards Beech Hill.

The year after Mr. Clark was born the United States declared war with England, and when he was three and a half years old the skirmish called the battle of Norwood's Cove occurred, which he

[1] This account of the Gilley family is taken almost without change from the little book entitled *John Gilley, Maine Farmer and Fisherman*, by Charles W. Eliot, Boston, 1904.

remembered to the end of his life. It was just before this skirmish that Joseph Moore, an immediate ancestor of the Moores now living in Manset, came to the house of Mrs. Clark saying that the British were likely to come on shore, and that they would kill and burn everything and everybody who opposed them, and urging her to flee for life. She placed her children in a boat and rowed across the harbor and found refuge with Peter Dallian, in a house which was well hidden by woods. This affair, though of short duration, made an indelible impression, and Deacon Clark was always delighted to tell of it as his first and only battle.

As young Clark grew up he attended the village school and later the Blue Hill Academy. At the same time his cousin, Davis Wasgatt Clark, afterwards Bishop Clark, left his home on Beech Hill to attend school, and urged him to go with him, perhaps to become, like his cousin, a preacher of the gospel. To put it into his own words: "I liked the idea of getting out into the world, but I liked better to see money coming in than to seeing it going out, and I did not realize the value of an education." At seventeen Mr. Clark was teaching school at Bar Harbor. He did his own fire-lighting and sweeping, and provided, as was the custom, the brooms to sweep with. These were made of spruce brush. About this time he joined the Baptist

Church, on the south side of the Harbor, and for a half century it was the object of his assiduous care.

He early developed great fondness for the sea. The coasting trade was lively then, and every hamlet had its knot of "skippers." The ambition of the village boys was to become sea-captains and sail a vessel to the West Indies. In 1835, at twenty-four years of age, Clark make his first venture. With Captain Jacob Mayo for his mate he sailed to Boston and started to return on December 15, 1835. They ran into a wintry gale with blinding snow, and at eleven at night saw breakers ahead and were cast ashore. Clark and Mayo got on to a narrow bar of sand which the receding tide made wider, and there they spent the night. Next day they were found by duck hunters and shown a village in the distance, where they got dry clothing and supplies. Then they got their little schooner off, patched her up, and finally reached home safely. Not discouraged, he continued to put his savings into vessels, and whether as skipper or owner steadily prospered. Almost every year saw some craft of his on the stocks, and he became the largest builder and owner of coasting craft on the island. In his last sickness he spoke often of his vessels, whose old and sea-worn hulks were rotting in the cove at home.

In 1836 he married Caroline Richardson of

Bar Harbor, a happy union that passed the golden-wedding limit. His house was small and intended only for a private residence, but it early became a centre for artists, sportsmen, and other summer wanderers. He was first on the island to hang out a hotel sign, which is now in possession of his son, Henry Clark. He had always insisted that Clark's Point was the place for a steamboat landing, and he built the wharf which offered the earliest steamboat connection on the island.

In 1869 Deacon Clark with foresight and energy began to organize a telegraph company to construct and operate a telegraph line from Southwest Harbor through Somesville to Ellsworth. He secured a charter under the name of Tremont and Ellsworth Telegraph Company in May, 1869; the work was completed in 1870, and the company began operations with Mr. Clark as president. One year later, in May, 1871, a branch line was built at Bar Harbor. This company was not financially successful, but it incidentally accomplished much for the development of Mount Desert as a summer resort.

Deacon Clark was always active at town meetings, and the boys were interested to hear him speak. He measured his words either in approval or in criticism. He had argumentative qualities, a distinct gift of oratory, — masterful, quaint, homely, self-possessed, and convincing. In his later days he was accorded a seat beside the

moderator and clerk, where he listened intently to the proceedings, no word of which escaped him.

Deacon Clark was a Baptist, but in 1884, when a movement was made for building a union meeting-house on the north side of the harbor, Deacon Clark was a leader in the movement, contributed the land, and agreed to take on himself the cost of building one third of the structure. The house was completed in 1885, and dedicated in September of that year. A Baptist convention of the churches of Hancock County was then holding its session at Southwest Harbor, and many clergymen from abroad were in attendance. The hotels of the village were closed. He kept open house and took the convention almost bodily to his house as his guests. One hundred and fifty persons were entertained by him.

Deacon Clark was a shrewd man in business transactions, unwilling to be outwitted, eager for the best end of a bargain, but magnanimous and always ready to extend a helping hand to the needy and destitute. No man went hungry from his door. In his old age it was interesting to engage him in conversation. He seemed easily to master any subject to which he gave his attention, whether the simple details of local concerns or the more complex problems of national policy. One wondered whether if he had received a higher education he would not have commanded a very

wide influence. He was unwilling to relinquish his hold on business concerns, and long after the time had come for him to seek the rest which he had earned, activity continued to be his nature and habit.

The reminiscences of Mr. Eben M. Hamor of Town Hill afford an interesting glimpse of the social conditions on the island in the first half of the nineteenth century. Mr. Hamor writes: "During Andrew Jackson's second administration, from March 3rd, 1833, to March 3rd, 1837, Capt. William Thompson, who lived on Thompson's island, was mail contractor on the route from Ellsworth to Mount Desert; and in the spring of 1836 he employed my father to carry the mail from the Narrows to Southwest Harbor and back, one trip a week, for fifty dollars a year. My father told me I must carry the mail and earn this fifty dollars. On Friday, the 25th day of March, 1836, the day before I was fourteen years of age, I took the mail bag at the Narrows at about four o'clock P. M. and carried it on horseback to the Eden office; thence home to my father's on Town Hill. The next morning, it being my fourteenth birthday, I carried the mail to the Mount Desert office (Somesville), thence to Southwest Harbor, arriving there about eleven o'clock. At about one o'clock I started on my return trip arriving at the Narrows about

four." The mode of carrying the mail when the ground was bare was, from the Narrows to Mount Desert, sometimes on horseback, and sometimes with one horse and wagon, and the remainder of the way on horseback. When there was snow enough, a horse and sleigh could go over the whole route, though the road over Beech Hill to Southwest Harbor was nothing more than a bridle-path.

"The bridge over the Narrows was built in the winter of 1836–7. Captain William Thompson and John M. Noyes built it on contract and it cost about $5000. Thompson's island was then part of the town of Eden. It was set off from Eden and annexed to Trenton in June, 1847. Captain Thompson kept a variety store, and built vessels, and was one of the prominent business men of the town. About a mile from the Narrows on the road to Eden post office, Elisha Cousins and his son Nahum had a blacksmith shop, where they did blacksmith work for their neighbors.

"The Eden post office was kept by Leonard J. Thomas in his dwelling house, which stood where John Hodgkins' house now stands. The settlement was known as the 'Thomas District.' The Thomases were, for many years, prominent and influential citizens of the town of Eden, but like many other families the name has almost become extinct in that neighborhood. Leonard J. Thomas

and his father, Nicholas Thomas, at that time carried on the tanning and shoemaking business, having a tan yard and shoe shop and keeping four or five men employed making shoes and boots during the fall and winter. Their bark mill was run by horse power. Some time previous to this, Nicholas Thomas had a wind-mill on the ledge at the southwest of his house, in which Eleazer Higgins ground the neighboring farmers' grain.

"The office in Mr. Thomas' house was the only post office in Eden, and consequently people came there from all parts of the town. I well remember frequently seeing Mr. Tobias Roberts from 'Bar Island' as the place was then called, Edward Brewer from Hull's Cove, John McFarland from Salisbury Cove, and many others at the office after their mail.

"After I had been two or three trips Captain Thompson advised me to ask Squire Thomas to swear me in as a mail carrier; so when I arrived at the office I requested him to administer the oath of mail carrier to me. The office was full of people, many of them strangers, and I, a boy who never had heard an oath administered, was required to stand there in the presence of that crowd, hold up my hand, announce my name and repeat after him the oath of allegiance to the United States; and that I would faithfully perform the duties of mail carrier. I never was so frightened before or since.

EBEN M. HAMOR

"The next place on my route was Town Hill, which received the name on account of the town owning a tract of land containing 450 acres extending over the hill from northeast to southwest. The settlers were Gideon Mayo, Simeon Hadley, Amos T. Hadley, Samuel Higgins, David Higgins, James Mayo, Joseph Higgins, Thomas Knowles, William Hamor, Thomas Mayo, and Benjamin Kittredge. They were occupied in farming and lumbering. The next settler on the route was Dr. Kittredge, who lived across the bound of the town of Mount Desert, where his son William Kittredge, now lives. He moved to Mount Desert in 1799, and was the only practicing physician on the island for many years.

"About one mile farther south was the Mount Desert post office, kept by John Somes. The village was then called 'Between the Hills,' afterwards Somesville, and it was then the most important business place on the island. It consisted of nine families, Dr. Kendall Kittredge, Captain Eben E. Babson, David Richardson, Timothy Mason, Abraham Somes, Daniel Somes, John Somes, John Somes, Jr., and Isaac Somes. There were in the place one small store, one blacksmith shop, one shoe-maker's shop, one tan yard, two ship yards, one bark mill, one saw mill, one lath mill, one shingle mill, one grist mill, and one school house in which schools and meetings were held.

"The John Somes family, John Jr., Jacob, and Abraham, kept the stores, built vessels, ran the blacksmith shop and were interested in the saw and grist mills. Of the Abraham Somes family, George B. was engaged in the mill business, sawing long lumber, laths and shingles. He also owned an interest in the grist mill. Isaac owned and operated a carding and fulling mill, where the farmers from all parts of the island and adjacent islands and main land brought their wool to be carded, and their cloth that their wives had woven, to have it sheared, fulled and colored. The Daniel Somes family, David and Lewis, were tanners and shoemakers, and kept some six or more men making boots and shoes during the most part of the year. Some of these men were William S. Richardson, John Wasgatt, Nathan Salisbury, Israel Havens, William B. Stevens, Haskel Norwood, and Jacob Randlett. I distinctly remember Old Uncle Abraham and Uncle John Somes and how they tended the grist mill by turns, one tending one week, the other the next; with their long coats and hats all covered with meal and flour. They appeared to me as very venerable men. I do not remember much about Uncle Daniel. They were the sons of Lieutenant Abraham Somes, the first settler of Somesville, and the other Someses mentioned were his grandsons.

"Timothy Mason was a ship builder and at one

time lived at Oak Hill, where he built a small vessel and hauled it to Somesville. He was a son of the William Mason who was killed at Bar Harbor by the British in the war of 1812. David Richardson was a farmer and lumberman. He was a son of James Richardson, the first Richardson that settled on Mount Desert. The road ran to the west of all the houses in the village except David Richardson's, and crossed the brook near the cemetery. A branch mail ran from here to Seal Cove, where Squire William Heath was postmaster.

"There was a trail on the east side of Dennings pond (as Echo lake was then called) but the road I travelled led over Beach hill and across the mountains to the head of Norwoods cove. There were eleven families living on Beach hill and they were located in the following order, going toward Southwest Harbor: Richard Richardson, Stephen Richardson, David Seavey, Nathaniel Richardson, Stephen Richardson, 2nd, John Richardson, William Atherton, David Wasgatt, Asa Wasgatt, John Clark, and Reuben Billings. They too were occupied in farming and lumbering. There was a school house near the northern part of the settlement, and a saw mill at the outlet of Dennings pond. Asa Wasgatt was a local Methodist preacher and John Clark was the father of David Clark, who became Bishop Clark.

"The post office at Southwest Harbor was kept by Captain David King in his two-story house on Kings point where his son Joseph now lives. Henry Jones of Ellsworth was deputy collector and lived in one part of Captain King's house. The inhabitants of Southwest Harbor were mostly engaged in coasting and fishing. A large number of fishing vessels were owned there. Many of them were sent in the spring to the Magdelene Islands for herring, which were brought to Southwest Harbor or the neighborhood, smoked, boxed, and shipped to the westward, making a large business. After the vessels discharged their herring they were fitted out for shore or bank fishing, which business they followed for at least four months, to entitle them to a bounty which the United States paid, subject to certain conditions. Smoke houses were located all along the shores, in which the Magdelene herring were smoked in the spring, and the shore herring in the fall. The principal business men were the Fernalds on Fernalds Point, James Freeman the blacksmith, Nathan Clark and his sons, Henry, Seth and Eaton, who lived and kept a store and fish stand on Clarks point, and Samuel Osgood and his son, Samuel Osgood, Jr., who kept quite a large store on the south side of the harbor where Horace Durgan afterward lived.

"Rev. Micah W. Strickland, the Congregationalist minister, who married Miss Mary Ann Kit-

tredge, daughter of Dr. Kittredge, lived in the house afterwards owned and occupied by Mr. Nehemiah Cousins. The white meeting house stood on the south side of the harbor where it does now. The road to Bass Harbor began near this meeting house and came out at the head of Bass Harbor marsh, near where the bridge now crosses the brook. There was no mail route to Bass Harbor, but a man by the name of Farley was employed by the people there to carry their mail. He was an old man and used to carry his mail matter in a canvas bag. I carried the mail eighteen months, one trip a week, and am sure that there was not a bushel of mail matter in the mail bag at one time while I carried it.

"It may be of interest to know that there were no envelopes or postage stamps at that time. Letters were written on sheets of paper, then folded in different ways according to the fancy or ingenuity of the writer, then sealed with sealing wax. Postage on letters was $6\frac{1}{4}$, $12\frac{1}{2}$, $18\frac{3}{4}$ and 25 cents, according to the distance, and usually paid by the receiver. There were coins or silver pieces of money in circulation, worth $6\frac{1}{2}$ cents called fourpence, half penny, — $12\frac{1}{2}$ cents called ninepence. One fourpence half penny and one ninepence were worth $18\frac{3}{4}$ cents. I do not think that there was a daily or semi-weekly paper taken on the island at that time. Postage on weekly papers was fifty cents per year, paid by the subscribers."

Thirty-five years after the times thus described by Mr. Hamor, when Mr. Dodge printed his little history, guide book, and directory, a considerable change had taken place. There were then (1871) in the town of Mount Desert eight general or variety stores, the same number in Eden, and thirteen in Tremont. Dividing among the villages, there were five at Somesville, five at Bass Harbor, four at Southwest Harbor, three at Bar Harbor, two each at Eden, Salsbury's Cove, and Goose Cove, and one each at Seal Cove, Center, Town Hill, Bartlett's Island, Northeast Harbor, and Long Pond. There were also three "merchants" on the Cranberry Islands. Most of these "stores" were very small, but at each of the principal villages one at least carried a considerable amount and variety of stock. The Whitings at Somesville, the Holdens at Bass Harbor, Clark & Parker at Southwest Harbor, kept substantial country stores, while the Prebles on Great Cranberry, the Hadlocks on Little Cranberry, and Deacon Kimball at Northeast Harbor did a considerable trade with passing coasters and fishermen who came in for harbor. The trades practiced among the people were naturally those most available in small communities, such as those of the carpenter, blacksmith, mason, cobbler, and cooper. In the four towns there were, according to Mr. Dodge's carefully compiled Business Directory, thirty-four house carpenters, thirty-seven

ship carpenters and boat-builders, eighteen blacksmiths, nine cobblers, six coopers, and six stone masons. The chief industries were lumber, ice, fish, and granite. Mr. Lyman Somes had a little woolen mill at Somesville, and his name appears in the Directory as a wool carder and a dresser and finisher of cloth. William Underwood & Co., of Boston, had started the lobster factory on the wharf at Southwest Harbor. The Prebles on Great Cranberry and the Hadlocks on Little Cranberry were fish-dealers, owning a considerable fleet of vessels and engaged in a large trade in dried fish, oil, and other sea products. A score or more men were specifically engaged in the herring curing business, in which almost every man with a shore frontage had a hand.

The building of small vessels still went on in several little shipyards. The ways of A. J. Whiting & Co. and the yard of George Somes, at the head of the sound, were almost always occupied. A little later the stone-cutting business became a leading industry. The granite quarries on either side of the sound were opened in the early seventies and employed large gangs of men in busy seasons.

Two steam sawmills, one at Pretty Marsh and one at Salsbury's Cove, were running, and ten water sawmills — the best powers being on the Somes Stream at Somesville, on Heath's stream and at Seal Cove, and on Duck Brook at Bar Harbor.

There were ten post-offices in the four towns. These were at Somesville, Northeast Harbor, Eden, West Eden, Salsbury's Cove, Bar Harbor (then called East Eden), Southwest Harbor, Bass Harbor, Seal Harbor, and Great Cranberry. Of justices of the peace there were five in Mount Desert, two in Eden, eight in Tremont, four in Cranberry Isles; of ministers there was one at Somesville serving the Union Church, then the only active church organization in the town of Mount Desert, and one at Southwest Harbor, serving the Methodist Church. The Baptist Church at Salsbury's Cove and the old Union Meeting-Houses at Eden and East Eden, the Congregational and Baptist Churches of Tremont, and the Union Church of Great Cranberry were without pastors.

The summer hotel business had by 1871 begun to make an appearance with a list of the primitive "hotels" at Bar Harbor and Southwest Harbor, but this business had had as yet little or no effect on industrial and social conditions.

Division of labor was not carried very far and most of the men carried on a number of different trades. They naturally learned to do many things indifferently well rather than one thing perfectly. Almost all the young men followed the sea for a time either in coasters or fishing vessels and all householders did a bit of farming. All were rough carpenters and painters and equally at home in a boat, a jigger, or a buckboard. Every able-bodied

person, that is, was accustomed to work with the hands. The men tended livestock, cut hay, raised garden vegetables, worked on the roads, cut ice and wood, hauled stone and firewood and sand in jigger or scow, cured cod and herring, tended lobster-pots, went fishing, built and painted boats, split paving-stones, made harness. The women did all the household work, took care of the poultry, made butter, made clothes, often spinning wool from their own sheep into yarn, taught school, took summer boarders, helped in the herring curing, picked berries, went to sewing-circle, gave suppers, and rendered all kinds of help in the household emergencies that arose in neighbors' families. Examples of the variety of occupation can readily be selected from Mr. Dodge's Business Directory. Mr. A. C. Fernald was a representative citizen living modestly on Sutton's Island. He was a town officer, an insurance agent, a "coffin manufacturer," a notary public, a fish inspector, a surveyor of lumber, a justice of the peace, and he doubtless raised his own vegetables, split and carried in his firewood, cut his hay, cured herring, and did a hundred other "chores." Mr. E. M. Hamor at Town Hill was (and is) postmaster, justice of the peace, town clerk, keeper of the country store, land surveyor, surveyor of lumber, deacon in the Baptist Church, school-teacher, town historian, and so the list of just such self-reliant, competent,

thrifty, indomitable New Englanders might be extended till it included representatives of almost every family.

In 1890, President Eliot printed in the "Century Magazine" an article called "The Forgotton Millions," in which he described with great minuteness the conditions of life, the mode of government, and the social habits of the town of Mount Desert. The following extracts from this striking description of a wholesome and contented community are illustrative. "The population," he said, "which in 1880 numbered 1017 and about 1400 in 1889, is scattered along the shores of the sea and the inlets. The number of houses in the town in the summer of 1889 was about 280, of which one tenth were for summer use only. The average number of persons to a house is therefore between five and six. The surnames which are common in the town are chiefly English (Wall, Davis, Grover, Clement, Dodge, Lynam, Bracy, Savage, Kimball, Smallidge, Jordan, Gilpatrick, Roberts, Manchester, Atherton, Richardson, Somes, Wasgatt, Smith, Freeman, Bartlett, and Carter); but a few, such as Murphy, Callahan, and Fenelly, indicate an Irish descent, near or remote. The government is by town-meeting, — an unqualified democracy, — and the officers annually elected are three selectmen, who also serve as assessors and overseers of the poor, a treasurer, a town clerk, a commissioner of roads, and a

superintendent of schools. Most of these officials are paid by the day, and their total cost to the town is decidedly modest ($400 to $500 a year). . . .

"The taxpayers in Mount Desert are much more numerous than the polls, because many women, children, and non-residents are taxed. Thus in 1889 the taxpayers numbered 578, of whom 176 were non-resident taxpayers. These were mostly people of the same county who formerly lived in the town, or who had bought land there on speculation. The number of persons from without the State who had built houses in the town for summer occupation was only sixteen down to the summer of 1889.

"The largest tax paid in the town for that year was $152; and the rate being $33 on $1000, this largest tax implied a valuation of $4606.06 for the estate which was assessed highest. The incidence of the whole tax-levy, as shown in the following table, is interesting because it exhibits approximately the distribution of property among the townspeople. There are no rich persons in the town; very few who have not acquired some property; and fewer still who are not in condition to bear their share of the public burdens: —

263	persons,	or	estates,	paid	each	a tax	between	$0	and $5
105	"	"	"	"	"	"		5	" 10
102	"	"	"	"	"	"		10	" 20
47	"	"	"	"	"	"		20	" 30
29	"	"	"	"	"	"		30	" 40

9	persons,	or	estates,	paid	each	a tax	between	$40	and $50
6	"	"	"	"	"	"	50	"	60
5	"	"	"	"	"	"	60	"	70
3	"	"	"	"	"	"	70	"	80
3	"	"	"	"	"	"	80	"	90
2	"	"	"	"	"	"	100	"	110

1 person, or estate, paid between $90 and $100; one paid $127; one $150; and one $152.

" The principles on which the taxes are levied are highly instructive, this poor and sparsely settled town having long practiced a method of taxation far more conservative than the methods which prevail in the rich and populous New England communities. In the first place, the valuation is low and the rate high, the valuation remaining very constant and the rate being determined each year by the amount which the town votes to raise. A low valuation tends to keep the state and county taxes low, although the returns of town valuations are subject to correction by a State Valuation Commission. Secondly, the assessors pay no attention to speculative or fancy values. . . . Thirdly, no attempt is made to tax things invisible and undiscoverable, although the laws of Maine prescribe the taxation of bonds, money at interest, and other forms of personal property which are easily concealed. The items on the assessors' books consist exclusively of things which are under the public eye.

" The low valuation for purposes of taxation is, on the whole, more acceptable to each taxpayer

than an accurate or supposed market-price valuation would be; and it is a more stable basis for the annual assessment of the necessary taxes. The annual valuations, whether of real estate or of personal property, are never appealed to as indicating market-price or actual value. The items on the assessors' books (which are open to inspection by any citizen) are divisible into real estate, personal property, and polls — land and buildings constituting the real estate; cattle, horses, mules, sheep, swine, pleasure carriages, musical instruments, household furniture above $200 in value, logs, timber, boards, vessels, and stock in trade or employed in arts, constituting the personal property. All these things are visible to every neighbor. No inquisitorial methods are necessary, and no returns of property under oath are asked for. Stock in trade is roughly estimated at low figures, the contents of a well-filled country variety store, for example, being valued at $500 year after year. For purposes of taxation the land is divided into mowing or tillage, pasture and unimproved land. From $10 to $30 per acre is the common valuation for tillage land; $4 per acre is the commonest valuation of pasture land; and for unimproved land the range of valuation is from $4 to $20 per acre, according to its capacities. . . .

"The total valuation has of course risen considerably since the town began to be a summer

resort, but is still very moderate. Indeed, it would no more than make a decent little property for a respectable merchant in New York or Chicago. The increase is mainly due to new buildings, $40,000 of this increase being assessed to permanent residents, and $50,000 to summer residents.

"A rate of $33 on every $1000 of the total valuation yields in most years, when added to the poll taxes ($3 a poll), the money needed to meet the annual appropriations. What are those appropriations? — or, in other words, for what do the voters spend the money which they have themselves contributed? The following table answers this question for the years 1880–90, the year 1880 being before the invasion of the town by summer visitors.

"Appropriations made at the March town-meeting: —

For 1880.		For 1890.	
State and county taxes	$1,055.60	State and county taxes	$800.00
Common schools	733.60	Common schools	813.60
Roads and bridges	575.00	Roads and bridges	2,000.00
Town charges	600.00	Town charges	800.00
Poor	1,200.00	Poor	1,000.00
Bridge at Little Harbor Brook	150.00	Bridge at Northeast Harbor	60.00
		Repairing two hills on Southwest Harbor road	300.00
		Free high school	150.00
		To buy school books	800.00
	$4,314.20	Total	$6,723.60

"State and county taxes used to absorb nearly

a quarter of the whole tax levy, but of late years have required less than one eighth.

"For common schools the town appropriates just what the Maine statute requires, namely, eighty cents for each inhabitant according to the last census; but this small appropriation is supplemented by a grant from the State of nearly as much more, which is derived from the school fund, the bank tax, and a tax of one mill on every dollar of valuation throughout the State. In addition to the town tax for schools, a separate district tax is occasionally levied for school buildings. For the year ending April 1, 1889, the number of scholars was 406, and the State grant of $712.11 added to the town appropriation of $813.60 made the whole sum available for common schools $1525.71, or $3.76 for each scholar for the year. Since 1886 the town has also appropriated annually from $100 to $200 a year for a high school, the State giving as much as the town raises, but not exceeding $250.

"Roads and bridges have been the largest item on the list of appropriations since 1884. . . . This expenditure has undoubtedly been judicious; for driving is one of the principal pastimes of the summer visitors, and gives profitable employment at that season to the horses and vehicles of the permanent residents. Moreover, the roads and bridges, having necessarily been constructed originally in the cheapest possible

manner as regards both laying out and surface, were costly in wear and tear of animals and vehicles, and costly also in annual repairs. . . .

"The appropriation for the care of the town poor has been the next largest appropriation since 1884; but before that year it was usually the largest of the appropriations, as, for instance, in 1880, when it was more than one fourth of the whole tax-levy. The theory on which the voters act in making this appropriation is that the town is to take care of the incapable, crippled, and aged who are without means of support. No one in the town is to be hungry or cold. If some unusual misfortune overtakes a family ordinarily self-supporting, — like diphtheria among the children, or the prolonged sickness of the bread-winner, — that family is to be temporarily helped by the town. In short, everybody who has a domicile in the town is assured of a bare livelihood at all times, and of aid under special misfortunes. The idea that it is the duty of the town to take care of its poor is firmly planted in the mind of every inhabitant. The town officers will try to prevent an hereditary or constitutional pauper from acquiring a domicile in the town; they will try to establish elsewhere shiftless families that are apt to need aid; but they will relieve every case of destitution which fairly belongs in the town. There is no poorhouse; so that persons who cannot support themselves are boarded and

lodged in private houses at the expense of the town. . . .

"The number of schoolhouses in the town was ten in 1889, and, on the average, school is kept in every schoolhouse for two terms of about nine weeks each in a year. The summer schools are usually kept by women, who are paid from four and one half to five dollars a week besides their board and lodging; the winter schools, by men, who are paid about forty dollars a month, besides their board and lodging. In addition, the so-called high school is kept three terms of ten weeks each, but in three different districts. Eighteen weeks in the year are all the schooling a Mount Desert boy can get until he is far enough advanced to go to the high school for ten weeks more. Moreover, the two terms in each year are far apart, so that the pupil forgets a good deal between terms. . . . In spite of their limited opportunities, however, all the children of the town learn to read, write, and cipher well enough for practical purposes, and better than some children in cities and large towns who have twice the amount of schooling, — and that under skillful teachers, — but pass the rest of their time under unfavorable conditions in crowded tenements and streets. The favorable result depends, first, on the keenness of the children's desire to learn; and, secondly, on the general home training. In an ordinary Mount Desert household, men, women,

and children all work with their hands for the common support and satisfaction. The children help the elders in the common family interest as soon as they can rock a cradle, drive a cow, sweep a floor, or bring from the post-office the precious weekly newspaper. Yet the children's labor, unlike factory work, is wholesome for body and mind. They thus acquire at home, in the best way, habits of application and industry which stand them in good stead during the short weeks of their scanty school terms."

IX

THE SUMMER COLONIES

God ploughed one day with an earthquake,
And drove His furrows deep!
The huddling plains upstarted,
The hills were all aleap!

He hath made them the haunt of beauty,
The home elect of His grace;
He spreadeth His mornings on them;
His sunsets light their face.

His thunders tread in music
Of footfalls echoing long,
And carry majestic greeting
Around the silent throng.

His winds bring messages to them —
Wild storm-news from the main;
They sing it down to the valleys
In the love-song of the rain.

Green tribes from far come trooping,
And over the uplands flock;
He has woven the zones together
As a robe for His risen rock.

The people of tired cities
Come up to their shrines and pray;
God freshens again within them,
As He passes by all day.

WILLIAM CHANNING GANNETT.

THE SUMMER COLONIES

The first allusion in literature to the possibilities of Mount Desert as a summer resort is in Robert Carter's "Summer Cruise on the Coast of New England," which is the record of a trip made in a fishing smack in the summer of 1858 from Boston to Bar Harbor. Mr. Carter was then the Washington correspondent of the New York "Tribune," and his book is a collection of his letters contributed to that journal. His comrades on this trip, which was undertaken partly for fun and partly for scientific research in the department of marine zoölogy, were William Stimpson, the naturalist, called in the book "the Professor," Francis H. Underwood, the projector of the "Atlantic Monthly," called "the Assyrian," and Henry Ware, called "the Artist." The closing chapter of this entertaining little book, which has long been out of print, contains the earliest description of the scenery from the point of view of a "rusticator" and discloses the earliest conditions of the summer business at Mount Desert.

Mr. Carter wrote: "The approach to Mount Desert by sea is magnificent. It is difficult to conceive of any finer combination of land and water. . . . None of us knew anything of the

localities of Mount Desert, and we therefore put into the first harbor, which proved to be Bass Harbor. We landed about sunset and, not finding the village very attractive, started for Southwest Harbor. . . . We could not obtain at Bass Harbor any conveyance, so we walked through the forest for several miles after dark, and for the last hour of the way had a fine night view of the mountains." The party found entertainment at the house of Deacon Clark, and the next morning hired the deacon's wagon and drove to Somesville, and later, with some adventures that need not be here recorded, to Bar Harbor. It is interesting to note that on the Bar Harbor road "we drove through a forest where nothing living was visible but squirrels, rabbits, partridges, and an occasional eagle soaring overhead. We passed no house nor sign of human handiwork except a ruined mill." At Bar Harbor "we found excellent quarters in the house of Mr. Roberts, the postmaster and principal trader of the village." After spending two days at Bar Harbor the party rode back to Somesville and rejoined their sloop, sailed round to Bar Harbor, and there parted at the end of their cruise. Mr. Carter apparently was the first to call attention to the island as a "resort for artists and for seaside summer loungers," and his prophecies in regard to the future development of the place have been more than realized.

The charm of Mount Desert as a summer resort is chiefly due to four things: the natural beauty of the island, the cool summer climate, the facilities for sailing and fishing alike on the smooth waters inside the sheltering islands or on the open sea, and the lure of the wild rocky hills, which are the highest on the Atlantic coast of the United States and deeply cut by picturesque valleys, ponds, and streams. The artists who were the earliest visitors did much to make the island famous. Church, Fisher, Cole, Gifford, Hart, Parsons, Warren, Bierstadt, and others of the older generation renowned in American art, painted the crags and the shining waters and gave fanciful names to some of the picturesque places, such as Eagle Lake, the Beehive, Echo Lake, and the Porcupine Islands.[1] The artists of a later generation do not find the landscape as

[1] It is easy to deride the habit of summer visitors of giving fancy names to points of interest, and the names thus given are often inappropriate and sentimental. Not a few of the local and traditional names at Mount Desert are thoroughly good. Hull's Cove and Town Hill have a good colonial ring. Ironbound Island, Otter Creek, and Seal Cove are obviously appropriate. Pretty Marsh Harbor and Dram Island and Rum Key and Junk of Pork have a local flavor which commends them. It must, however, be acknowledged that the names of too many of the hills and streams and coves are very commonplace. It might still be well to substitute for such names as Green, Brown, and Robinson, Dog, Goose, and Ox, some of the historic names associated with the island, such as Champlain, Cadillac, Iberville, Westbrook, Bernard. These might even be as appropriate for post-offices as Tremont or McKinley or Sorrento.

interesting as did their comrades of an earlier school. It lacks "atmosphere." The typical Mount Desert day has a dry brilliancy which banishes the charm of mystery. The northwest wind is a tonic and the sunshine is vivifying, but on these characteristic days there are no soft horizons or shadowy distances such as the modern artists prefer. Every outline is sharp and defined, every hue is emphasized. Never was there such a blue sea or such white sails or such sparkling whitecaps or such bright green trees. Only when the fog wreaths sail in from the sea, or a soft southerly haze occasionally shrouds the sharp horizons, do objects attain the relative values which nowadays tempt a painter.

It was certainly at a fortunate time for the Mount Desert people that the summer business began. The local occupations were declining, and no new industries, like the granite business which developed later, had appeared to help solve the problem of making a living. The herring fisheries were becoming less and less profitable, the coasting trade was slack, the hills had been stripped of the last trees suitable for sawing, the thin soil of the farms was practically exhausted. With the coming of the new population that arrived with the roses and disappeared with the first frosts, the whole aspect of affairs changed. The summer business meant for the people of the island towns an outward prosperity

such as they had never imagined. The necessities of the summer people meant not only the opening of boarding-houses and hotels, it meant, too, employment throughout the year for carpenters, housebuilders, road-builders, caretakers, dressmakers, and mechanics of every kind; it meant demand for milk, eggs, vegetables, chickens, and the farm products that were easily raised on the island; it meant steadily increasing traffic for the local fishermen and lobstermen; it meant employment in the summer for a host of young women in the hotels, and for young men in the sailing of pleasure boats and the driving of buckboards and carriages; it meant the introduction of new industries, the dealing in coal and ice and hay, the raising of shrubs and flowers, and shopkeeping to an extent in variety and quality far in excess of the needs of the permanent population. More than this, the demands of the summer population meant rapid increase in means of transportation, and improvement in the size and speed and convenience of the steamers. In 1870 the only means of reaching the island was by stage from Bangor or by steamboat twice a week from Portland. Soon there came in the summer months daily steamers of two or more lines, then the Maine Central Railroad built to Mount Desert Ferry and ran its ferries first to Bar Harbor and later to all the principal landings. The sale of land for cot-

tages meant vastly increased resources for landholders, and the increased income of the towns from taxation meant better schools and roads and bridges. The summer residents helped too, as we have seen, in the support of churches; they raised the standards of living, and if they introduced some undesirable luxuries, emphasized some unfortunate class distinctions, and were responsible for some vices formerly unknown, yet on the whole their influence was healthy in matters sanitary and social and religious.

The development of popular summer resorts on the New England coast has followed a curiously uniform law. Some beautiful place on the rugged shore, by beach or headland, or by sheltered harbor, has first been discovered by artists in search of the picturesque or inspiring, or by adventurous sportsmen or campers or college students, or by families of moderate means in search of a change of scene and a fortnight's liberty. The development of the summer resort then begins by some farmer or fisherman taking these wanderers into his house to board, a thing which he has never done before and a responsibility that he is unwilling to assume and usually very incompetent to discharge. He finds, however, that the venture is highly profitable, and after a few seasons of very modest and somewhat reluctant entertainment he begins to dis-

cover the possibilities of the business. He adds new chambers and enlarges the dining-room of his house and perhaps puts an advertisement in a city paper. In a few years he relieves his wife of the cooking by hiring some neighbor or a woman from another town, and little by little the farmer or fisherman grows into the proprietor of a summer hotel. Gradually his neighbors, emboldened by his success, follow his example, and soon their scattered village becomes a town with a main street and a steamboat landing, increased facilities of transportation, a livery stable, perhaps a new church and places of amusement.

This stage of development usually lasts for several years, and the hotels, cheaply furnished, setting but a simple table, and maintained for short seasons, attract as a rule the same people year after year, who are on familiar terms of friendship with the proprietor and his "help," and who get well acquainted with one another. That period of development is brought to a close by the appearance of the cottager. In nine cases out of ten the cottager is at first a guest at the farmhouse or the hotel, who gets to love the place of his summer rest and some day quietly buys a lot of land, usually near the hotel, so that he need not be troubled with housekeeping. The next year he builds a cottage on his lot and gradually there grows up, almost imperceptibly,

a separation between him and his family and those who were his fellow-boarders. The summer community, at first homogeneous, is divided; more cottages are built, housekeeping becomes the rule rather than the exception, new luxuries appear, the liberty of dress is more and more diminished, private entertainments take the place of the jolly expeditions in which every one joined; then come servants, private carriages, and perhaps an exclusive club or casino. The original farmers and fishermen have probably by this time sold enough land to cottagers to enable them to give up taking boarders, and they either sell out to a hotel syndicate or retire to ease and luxury. Gradually the boarders find themselves more and more excluded from the social life of the place. They are unable or they do not wish to compete with the increasing luxury of the cottage life, so they withdraw silently from the scenes they have enjoyed, to plant the beginnings of some new watering-place and repeat the process. This progressive dislodgment of the summer boarder along the New England shore and among the New England hills is, as a keen observer said, "the summer tragedy of American life." [1]

This rule of development has been conspicuously illustrated on Mount Desert island. In the years just before the war a few artists, seeking

[1] E. L. Godkin, *Recollections and Comments.*

beauty of scenery, found their way thither; then slowly, in the years between 1860 and 1875, families began to come. The modest houses of the farming and fishing folk who welcomed, or rather reluctantly received, these explorers, grew rapidly into little boarding-houses and then into bigger boarding-houses. The callings of the steamer from Portland grew more frequent. At first Southwest Harbor was almost exclusively the place of resort, then Bar Harbor went through the same stages of development, then Northeast Harbor, and Seal Harbor. From the first the boarding contingent was largely made up of people of moderate means and of simple tastes. Probably the island was the scene of more plain living and high thinking than any other summer resort on the coast. It is recorded that even in the early days there was one distinction between boarders, but not one which caused ill-will. Some were "mealers," which meant people eating in the hotel where they slept, and others were "hauled mealers," or people who lived in neighboring farmhouses, and who were brought to their food at a central house in buckboards. It was a happy, easy, free summer life, and still maintains itself with a certain degree of success in some of the villages on the island. It has entirely disappeared at Bar Harbor, and maintains only a precarious existence at Northeast Harbor and Seal Harbor.

The first summer cottages were very plain structures in which the owners simply slept and had a living-room, while they went to the hotels or to a neighboring "cookhouse" for meals. This practice for a time excited neither suspicion nor alarm, but as prices of land advanced, things changed. Gradually cottagers came into possession of almost all the desirable shore sites from Hull's Cove to Somes Sound, and more and more they surrounded themselves with the luxuries of life. More and more the boarders found themselves excluded from their favorite walks along the shore and from the finest points of view. The regular boarders of old are now either cottagers, or else they have wandered on to some resort which, if it lacks the charm of Mount Desert scenery, permits of a less artificial summer life.

The real beginning of the summer life on the island began with the building of Deacon Clark's wharf at Southwest Harbor which made possible regular landings of the Portland steamer. Mr. Clark's boarding-house grew into the considerable hotel that he called the Island House. To this there were soon added the Castle and the Dirigo and the Claremont on Clark's Point, while at the head of the harbor Mr. Freeman built the Freeman House and on the southern shore Mr. Teague built the Ocean House and Mr. Stanley the Stanley. The cottage growth at Southwest Harbor was much slower. It did not begin until

about 1885, and has never assumed the proportions attained at the other island resorts. The place still retains a large boarding element in the summer population, and, unlike Bar Harbor, the hotels continue to do a good business.

The leading people at or near Bar Harbor in the days before the Civil War were the Higgins, Hamor, Rodick, and Roberts families. The land was thin and poor, the harbor was open to the roll of the sea, and the comparatively flat brush-clad point on which the town afterwards grew was not attractive to people looking primarily for a livelihood. The Rodicks had a good farm and fishing stand on Bar Island, but only a few families tried to wrest a scanty living from the rocky soil of the point opposite. Between Duck Brook and Eddy's Brook there were only two houses. Below the bar Tobias Roberts had a boat landing and kept a small store, and in the sixties he began to take boarders, most of them artists or explorers, who, like Mr. Carter, wandered over from Southwest Harbor. The greater part of the present village north of Main Street is built on what was Captain James Hamor's farm. The Higgins homestead, where Church, the artist, boarded, stood near what is now the corner of Main and Cottage streets, and the present Mount Desert Block covers the site of the barn. Another Higgins family lived in what is now the Wayman Lane district near Cromwell's Harbor.

In twenty years, from a desolate tract of rough pasture land, bearing a few humble farm dwellings, Bar Harbor grew to be one of the most popular resorts on the New England coast. Gradually the exquisite beauty of the position of Bar Harbor, backed by the great hills and looking out on the island-gemmed bay and across to the Gouldsboro' hills, began to be talked about.[1] In 1867 Tobias Roberts built a primitive little

[1] "No one would venture to describe the main street of Bar Harbor as handsome or attractive. It rises steeply from the steamboat wharf, and its lower part is adorned 'by a mushroom group of tents and shanties, the summer home of the almond-eyed laundryman, the itinerant photographer with a specialty of tintypes, and the seller of weary looking fruit, of sandwiches that have seen better days, and temperance drinks of gorgeous hues.' Farther up, bordering the board walk, there is a row of stores 'the proprietors of which perch, like birds of passage, pluming themselves in the sunshine of the brief season, and taking flight again before the autumn gales.' In one window a lot of Turkish finery looks curiously exotic, especially the little slippers, gay with tassels and embroidery, turning up their pointed toes as if scorning the stouter footgear which tramps along outside. Another shop is bright with the crude colors of Spanish scarfs and pottery; in another, Japanese wares manage to keep their faint smell of the East in spite of the salt northern air, and farther on you may wonder at the misplaced ingenuity of Florida shell jewelry, and be fascinated by the rakish leer of the varnished alligator. By one of the contrasts which make Bar Harbor peculiarly attractive, next door to these cosmopolitan shops there still thrives one of the indigenous general stores, where salt fish are sold, and household furniture and crockery, and the candy peculiar to New England stores and New York peanut stands, which keeps through all vicissitudes a vague odor of sawdust, and where you may also buy, as was once advertised by the ingenuous dealer, 'baby carriages, butter, and paint.'" F. Marion Crawford, *Bar Harbor*, 1896.

FIRST HOTEL AT BAR HARBOR

FIRST COTTAGE AT BAR HARBOR

hotel called the Agamont, and the next year, backed by Captain Deering and the steamboat company, built a wharf, and Captain Deering, who had heretofore called only at Southwest Harbor, began to make landings with the steamer Lewiston at Bar Harbor, too, and the village began to grow. The wharf was later acquired by the railroad company, and, greatly enlarged, is still the principal landing-place.

Daniel Rodick, whose ancestors had settled on Bar Island a hundred years before, built the nucleus of the later Rodick House very early. The Bay View House followed in 1869. This was later vastly enlarged into the Grand Central and finally removed. The Atlantic was built in 1870, burned and rebuilt in 1873, and later became the Louisburg. The first part of the Newport was built in 1871, the Saint Sauveur was rebuilt after being burned in 1873, the Rockaway in 1873, the Deering, afterwards enlarged into the Malborough, in 1873, the Ocean House in 1874, the Belmont in 1879, the West End in 1880, and so on.

Bar Harbor was at first a primitive place, and those who lived at the hotels and boarding-houses of the earlier days had to exist largely on climate and scenery. The village was an unkempt agglomeration of big wooden shanties, and the life of the "rusticators" was altogether of an out-of-door character, easy-going as to costume, and informal as to manners and customs. Gradually,

following slowly and hesitatingly the increasing demand for comforts and luxuries, the hotels grew larger, and the bill of fare took on novelties and French names. The decade from 1875 to 1885 was the period of the prosperity of the hotel life, the "Fish Pond" at Rodick's was famous all over the country, and the name of Bar Harbor was synonymous with a gay, unconventional, out-of-door existence, with merry courtships and happy, irresponsible days. The first "cottage" was built in 1867 when Mr. Alpheus Hardy bought Birch Point of Stephen Higgins for $300, and other simple homes for summer occupancy followed, but not till about 1880 did the rapid change from hotel to cottage life begin. Then the value of land rose by the hundred per cent., superb houses began to be built, streets were laid out, sewers constructed, water and electric lights introduced, beautiful estates painfully developed from the rocky pastures, clubs and churches organized, and in ten years the whole social life and atmosphere of the rapidly increasing summer colony was transformed. Now the great hotels stand empty and desolate, though some of the smaller houses maintain a prosperous existence. An agreeable luxury, for the most part refined, though occasionally ostentatious, has replaced the earlier rudeness of board and lodging, and "the season" is a matter of dinner dances, musicales, yachting parties, and balls, in

the place of "hops," buckboard rides, and picnics.

In 1880 Northeast Harbor was a scattered community of farming and fishing folk living in small houses along the shore. There were two families, the Savages and Robertses, at the head of the harbor, one farmhouse on the eastern shore, and the Frazier place on the western shore. There were no houses at all where the "village" now clusters thickly, and one walked through thick woods to Squire Kimball's homestead where the Kimball House now stands. On the shore of the harbor, to the south of the present wharf, stood the store where Mr. Kimball had once carried on a considerable trade with the coasters and fishermen who came in for shelter. Along the road leading up the sound were the houses of the Smallidge, Gilpatrick, Manchester, and Fennelly families, and the rough road ended at the Corson farm near the present golf club. The unpainted schoolhouse stood to the north of where the Schoolhouse Ledge road joins the town road. There was no church. The Gilpatricks kept a little store in connection with the post-office, and Mr. Corson drove the mail down from Somesville twice a week. The nearest steamboat connection and telegraph office were at Southwest Harbor. People taking the twenty-two mile drive from Bar Harbor passed along the eastern

side of the harbor, but never came down the western side. "The little hamlet," writes Bishop Doane, "was entirely without the modern conveniences and comforts . . . the roads were very poor, there was no sufficient water supply, there was hardly a vehicle of any kind to be had at this end of the island, it was reached only by rowing or sailing from Southwest Harbor and it lay really unrecognized and unknown."

In 1880 a company of Harvard students, under the lead of Charles Eliot, pitched camp on the eastern shore of Somes Sound just above the house of Mr. Asa Smallidge, and there pursued some amateur scientific studies for two summers.[1] In 1882 this camp of the Champlain Society was transferred to the head of Northeast Harbor near Captain A. C. Savage's house, and remained there two years. After the camp of 1880, Charles Eliot advised his father, President Eliot of Harvard College, to seek a site for a summer home somewhere on the coast between "our camp ground on Somes Sound and Seal Harbor. Somewhere on that line you will find a site that will suit you — a site with beautiful views of sea and hills, good anchorage, fine rocks and beach and no flats." President and Mrs. Eliot accordingly explored that shore, — on which at that time not a

[1] For description of the Champlain Society and picture of its camp, see *Charles Eliot, Landscape Architect*, pp. 25–28, and the Introduction of Rand and Redfield's *Flora of Mount Desert*.

single summer residence had been built, — bought the hundred acre lot which includes the ridge of Asticou Hill and some other shore frontage, and built the house which they still occupy. In the same year Mr. J. H. Curtis of Boston bought the farm on the eastern bank of the harbor with the western slope of Asticou, and built a lodge on the hillside. It was also in the summer of 1880 that Bishop Doane of Albany came to board at Squire Kimball's. "After spending August," he writes, "here in the most exquisite climate, with a delicious temperature and never a drop of rain or breath of fog, I was so captivated with the place that I bought a small bit of land." His house was built in the following winter and spring. It came about naturally that friends coming to visit one or another of these first summer residents "were attracted by the beauty of the place, and one by one a bit of land was bought and a house was built by people who were all of the one mind, seeking real rest and the quiet, simple outdoor natural life which was all that the place then offered to any one, — because there was not even a hotel; and for the purchase of the very smallest necessities of life, barring the little old store by the harbor which had pretty much gone out of business, one had to go to Somesville or to Bar Harbor as best one could, over rough roads and in rickety wagons. The postal communication was twice a week, the mails being

brought from Somesville, and the only telegraphic communication could be had by rowing over to Southwest Harbor. I remember well, in the earlier days here, so startling a thing as the assassination of President Garfield reaching us by the verbal statement of the mail carrier that it was said that the President had been shot, and nobody knew whether he was killed or not; and we could get no news for at least four days as to what the real facts of the tragedy were. The only access to the island at that time was by boat from Portland or Rockland, the railroad not having been completed at all to Mount Desert Ferry, or else by driving, as we often did, by stage from Bangor across country here."

"The character of this whole end of the island," continues Bishop Doane, "as it was represented by its prominent people, was very attractive. If there were time and room, it would be matter of much interest to tell of the lives of old Squire Kimball, of old Captain Whittemore and Mr. Corson, all of them men of marked characteristics; and I recall to-day with infinite pleasure the leisure that I had of making the acquaintance of those old people, representing the sturdiest stock of the settlers and founders of this characteristic bit of New England. Many of them had lived lives of real adventure on the sea in long and perilous voyages. Some of them had won honors in their patriotic service of their

NORTHEAST HARBOR

FROM SARGENT'S MOUNTAIN

country in the Civil War. The competency on which they lived simple and unspoiled lives, of home comfort and neighborly companionship, was gained by honest toil and careful frugality. They were quick-witted in their intercourse with one another and with us, fond of dwelling upon the old times, and full of reminiscences of the island in its early condition, intelligently interested in public questions of the time, and with a fresh and original way of putting things, which gave the zest of real raciness to their talk. And they were kind and cordial in all their attitude to us who came from the outside.

"There were certain difficulties and disadvantages in the remoteness of the place, but on the whole the life of constant contact with nature, untouched and unspoiled, in this marvelous atmosphere, and the relations established with the people who lived here, more than compensated for whatever privations one had to bear.

"I remember a remark made in those days by one of the first of the visitors from the outside who came here, Dr. Gilman, then president of Johns Hopkins University, that as he recalled Northeast Harbor, there were three things of which he always thought, — the air that he breathed, the views that he looked at, and the people that he met, and he added, in his gracious way, 'whichever way I put them they make an ascending climax.'"

Forty years ago James Clement and his sons and E. T. Lynam, his brother's son-in-law, were the only people living at Seal Harbor. They were engaged in fishing. At Jordan's Pond two lumbermen, George N. Jordan and J. S. Jordan, had a more or less permanent camp. A rough trail for hauling out logs ran from the pond to the beach at Seal Harbor. Communication along the shore was wholly by water. There were then big trees growing on Pemetic and Jordan's mountains, but the great forest fire of 1864 swept all the southern slopes of the hills, burning not only the standing timber but the soil as well. The business of the Jordans was utterly destroyed. It was after the fire that Daniel Brewer, who had taken title from the Bingham heirs to most of the wild land between Seal Harbor and Otter Creek, began to sell it off at a dollar an acre. John Bracy, who lived at Bracy's Cove, bought a considerable tract, John Smallidge another tract, Gideon P. Dodge bought Ox Hill, selling it later to James Clement, 2d, and James Clement bought the slopes adjoining the original Clement land on the eastern side of the harbor. He then fenced his tract and raised sheep. His sons found the porgy business less and less profitable as the fish disappeared, and finally all agreed to try for summer boarders. An extra story was built on to the old house standing where the Seaside Inn now is, and "rusticators" began to discover the

charm of this secluded cove. The first summer boarders were Miss Roe of Cornwall on Hudson, sister to E. P. Roe, the novelist, and Miss Churchill of Greenwich, Conn. Then others followed, and in 1875 the Clements built what is now the western wing of the Seaside Inn. In 1883 Lynam P. Campbell built the Glen Cove Hotel and four years later the large Annex. The first summer cottages were built in 1883, when Commander (now Admiral) Crowninshield bought of G. P. Dodge the "Thumbcap" at the entrance of the harbor and built the "Anchorage," and Mr. L. P. Boggs and Mr. S. P. Barr of Harrisburg, Pa., built on Bracy's Point. Shortly afterwards Mr. R. R. Thomas of Philadelphia built on the western shore of the harbor.

Among the earlier guests at the Glen Cove was Miss Mary Dows of New York (Mrs. E. K. Dunham). She told her family of the place, and her sister and brother-in-law, Mr. George B. Cooksey, came the next season. Mr. Cooksey bought of the heirs of James Clement, who died in the spring of 1887, the eastern point of the harbor, with the wharf property and Ox Hill, and at once began to make roads and build his house. It was with the money obtained from these sales that the Clement brothers built the present Seaside Inn. In the autumn of 1891 Mr. Cooksey and Dr. Penrose of Philadelphia built the road along the eastern edge of the harbor and gave

it to the town, and the next year the Sea Cliff Drive was completed. Soon the tiers of ledges on the eastern side of the harbor and the slopes of Ox Hill were dotted with beautiful summer cottages, and Seal Harbor, from the little fishing hamlet of 1874, had become a large, prosperous summer resort, with many handsome houses, fine roads, an abundant water supply from Jordan's Pond, and steamboat and railroad connections.[1]

The Cranberry Isles were not resorted to by the summer people until the finer sites on the main island had been occupied. The views of the Mount Desert hills from Sutton's Island, Islesford, and the western point of Great Cranberry are, however, unsurpassed, and cottage sites began to be sold on the islands in 1884. At first the "westerners" bought and made over one or another of the existing houses; later houses specially designed for summer occupancy were built, and gradually a dozen or more pleasant cottages lined the northeastern shore of Little Cranberry and the northwestern point of Sutton's Island. The Islesford Hotel was built in 1887 under the management of Loring A. Stanley, and became the centre of the summer life on Little Cranberry, which has the charm of refined simplicity of comparative isolation, and of unequaled outlook.

[1] Mr. Charles H. Clement has kindly furnished some of the facts included in this account of the development of Seal Harbor.

The smaller summer colonies at Somesville, Hull's Cove, and Schooner Head have each a distinctive life, though the two latter depend on Bar Harbor for markets and for all steamboat and railroad connections. At Somesville a few small hotels do business, while Hull's Cove and Schooner Head are exclusively cottage settlements and really continuations of Bar Harbor to the north and south respectively.

The future of Mount Desert as a summer resort is largely dependent upon the judgment and taste of the permanent residents. The charm of the place can easily be impaired, and its characteristic life is subject to perils that may readily become threatening. The complete occupation of the shores by private owners, the introduction of electric railroads or of automobiles, the reckless cutting off of the woods, the disfigurement of the roadsides by telegraph poles or ugly scars or by piles of rubbish, the multiplication of the city sights and sounds that the summer people come to Mount Desert to escape, are all to be avoided. The forests should be protected from the ravages of fires by the provision of suitable fire guards and improved by the removal of dead wood and deformed trees. The roads should be kept reasonably narrow, and the beauty of the bordering woods carefully preserved. The footpaths should be kept narrow, rough, and wild. Convenient landing-places should be provided

for public use, and as far as possible access to the shore and to the desirable points of view should be open to all.

"The whole island," says a pioneer cottager,[1] "ought to be treated by every resident and by the body of voters as if it were a public park; that is, the beauty and convenience of the place as a health and pleasure resort ought to be kept constantly in mind to guide the policy of the towns and the habit and customs of the population. . . . What needs to be forever excluded from the island is the squalor of the city, with all its inevitable bustle, dirt, and ugliness. Not even the appropriate pleasures and splendors of city life should be imitated at Mount Desert. It is to escape the sights and sounds of the city that intelligent people come in summer to such a place as this rough and beautiful island; and the short-season populations do not wish to be reminded in summer of the scenes and noises amid which the greater part of their lives is inevitably passed."

To the beauty of the landscape and the tonic of the air the romance of the island's historic past described in this book may add human interest and poetic charm.

[1] Charles W. Eliot, *The Right Development of Mount Desert*, 1904.

BIBLIOGRAPHICAL NOTES

BIBLIOGRAPHICAL NOTES

THE notes appended to each chapter of this book give the references to the sources of information, but some general account of the books that have been written about Mount Desert may well be given here.

The original writings from which are derived our knowledge of the early history of the island are available in French and English editions. First in order and in importance stands the Journal of Champlain's *Voyages*, which was first published in Paris in 1613. The best French edition is that published at Quebec in 1870, by l'Abbé Laverdière — a monumental work of Canadian scholarship. The standard English edition of this fascinating record of sturdy and modest heroism was published by the Prince Society of Boston in 1880. The first volume, with a translation of the narrative by Dr. Charles Pomeroy Otis and a Memoir of Champlain by the Rev. Edmund F. Slafter, contains the account of the preliminary voyage of 1603. The second volume contains the journal of the coastwise expedition of 1604, the discovery and naming of Mount Desert, and the story of the fortunes of the Saint Croix colony. Both volumes are illustrated with maps and portraits. Other translations or extracts can be found in the *Collections of the Maine Historical Society*, vii, 343 (paper by John Marshall Brown); in the *Bangor Historical Magazine*, ii, 229; in Winsor's *Narrative and Critical History of America*, iv, 103, 143, 149; viii, 429; in Willis's *Early Collections of Voyages to America* (*New England Historical and Genealogical Register*, xv); and in the Lives of Champlain already noted.

The narrative of Father Pierre Biard, *Relation de la Nouvelle France, de ses terres, naturel du pays et de ses habitans, item Du Voyage des Pères Jesuites aux dictes contrées, et qu'ils yont jusque a leur prinse par les Anglois*, was published at Lyons in 1616, and is the chief source of our knowledge of the Saint Sauveur colony and its fate. This narrative is reprinted in the first volume of the *Relations des Jesuites*, issued by the Canadian government in 1888, and also in the superb edition of the *Relations* published under the editorship of Reuben Gold Thwaites in 1896–1901. A translation of the more important chapters is also given in Alexander Brown's *Genesis of the United States* (1890), ii, 709–725, in the books by Dr. DeCosta hereafter noted, and in the *Collections of the Maine Historical Society*, viii, 323. A letter written by Father Biard to Father Claude Acquaviva, General of the Society of Jesus, in 1614, giving an account of the destruction of Saint Sauveur, was printed in Caryon's *Première Mission des Jesuites au Canada* (1864). A translation of this letter by Prof. F. M. Warren, with an introduction by John Marshall Brown, is presented in the *Collections of the Maine Historical Society*, second series, ii, 411. See also the paper by Mr. Enoch Lewis in *Maine Historical Collections*, i, 428. Further original information about Saint Sauveur is contained in the letter addressed in 1613 by Henri de Montmorenci to James I of England. This letter of protest is printed in the *Proceedings of the Massachusetts Historical Society*, ii, 187, and in Alexander Brown's *Genesis of the United States*. The story of the destruction of Saint Sauveur from the English point of view is told in Raphe Hamor's *A True Discourse of the Present Estate of Virginia*, printed in London in 1615. See also *Collections of the Massachusetts Historical Society*, fourth series, ix, 42 and note 498, the *Collections of the New York Historical Society*, second series, i, 333–342, and Jeremy Belknap's Life of Argall in *American Biography*, vol. ii.

Invaluable sidelights upon the adventures of the French explorers and colonists are given in Marc Lescarbot's immortal *Histoire de la Nouvelle France*, which was first printed in Paris in 1609, issued in a quaint English translation by Pierre Erondelle in the same year, and has since gone through many editions. The translation by Erondelle is given, abbreviated in Purchas's *Pilgrims*, vol. iv, and in full in Churchill's *Collection of Voyages*, vol. viii. For the account of the different editions of Lescarbot see the *American Historical Review*, vi, 67. The story is again told in the famous history of New France written by Pierre François Xavier de Charlevoix, first published in 1744. The standard English edition of this great work, edited by John Gilmary Shea and illustrated with maps and plates, was completed in 1872 and issued in six volumes. The account of Saint Sauveur occurs in i, 27, 51, 270–280. Further historical references are given in Winsor's *Narrative and Critical History of America*, iv, 103, 149; viii, 429. See also Sullivan's *History of Maine* (1795), Williamson's *History of Maine* (1832), the standard Histories of Nova Scotia by T. C. Haliburton and Beamish Murdock, both of which contain accounts of the Saint Croix and Saint Sauveur colonies, and John G. Shea's *The Catholic Church in Colonial Days*, p. 220.

Accounts of the Sieur de la Mothe Cadillac and his connection with Mount Desert can be found in the *Collections of the Maine Historical Society*, vi, 273, the *New York Colonial Documents*, ix, 671, the *Historical Magazine*, iv, 340.

The diary of Governor Bernard's voyage and the story of his projects are to be found in the collection of Sparks's Manuscripts deposited in the Library of Harvard College. Extracts are printed in the *Bangor Historical Magazine*, i, 179; ii, 185; v, 30; and in Dr. Lapham's *Guidebook*.

The later history has been derived from the town and church records, and from the genealogies and traditions of the older family stocks on the island.

The wonder of the story told by the earlier annalists was revealed to the English-speaking world by the greatest of American historians. Parkman's *Pioneers of France in the New World*, the first of the series of volumes that tell with matchless force and beauty the thrilling story of New France and New England, was published in 1865. Francis Parkman was a tireless and incomparable investigator of the original sources of information, and a master of the purest English style. He believed that color and beauty are not merely the decoration of historical writing but an essential part of history, and therefore his narrative, while accurate and impartial, has all the fascination of romance. He was at once a naturalist, philosopher, artist, and, in no small measure, a poet. Never have the characteristics of the iron-bound and fir-clad coast been more accurately and charmingly depicted. His descriptions of Champlain and of the achievements, hopes, and failures of the French adventurers are extraordinarily picturesque, true to life but glowing with color. His narrative of the events associated with the early history of Mount Desert is necessarily brief, as these events made but a short scene of the great drama of New France, but the outline of the story is complete, and the later historian cannot hope to do more than fill out the picture sketched by a great master's hand.

The long array of books and articles that deal primarily with the island's story begins with the coming of the summer visitors.

In 1867 the Rev. Benjamin F. DeCosta wrote, in the form of letters for the press, the record of a journey in the previous summer along the coast of Maine. These letters were published in a limited edition in 1868, then added to and finally published in 1871 by A. D. F. Randolph & Co. with the title *Rambles in Mount Desert, with Sketches of Travel on the New England Coast.*[1] In this narrative Dr.

[1] Dr. DeCosta was born in Boston in 1831, graduated at the College

DeCosta incorporated a considerable part of Père Biard's story of the Jesuit settlement and not a little of the legendary lore about the island. This book and the author's later *Handbook of Mount Desert* (1878) were for many years the best known descriptions of Mount Desert.

In 1886, Dr. E. B. Lapham, of Augusta, wrote a historical sketch of the island in connection with his *Guidebook to Bar Harbor and Mount Desert Island.* This was revised two years later, as in the interval Dr. Lapham had become better acquainted with the sources of historical information discovered by Parkman and by the editors and publishers of the *Jesuit Relations*, and forms the first complete though very brief narrative of the island history.[1]

of William and Mary, and then spent several years in Europe as a student of early American history. In 1857 he was ordained to the ministry of the Protestant Episcopal Church, and served as rector of churches in North Adams and Newton, Mass. In the Civil War he was chaplain of the 18th Massachusetts Regiment, and later was employed as editor of several religious periodicals. For two years he was editor of the *Magazine of American History.* In 1881 Dr. DeCosta became the rector of the Church of St. John the Evangelist in New York, where he continued until in 1899 he renounced the Episcopal ministry and was received into the Roman Catholic Church. Upon the death of Mrs. DeCosta he went to Rome to prepare himself for the priesthood and was ordained in 1903. He died in New York November 4, 1904. Dr. DeCosta was a fluent and versatile writer, and was the author of some thirty volumes, including religious and historical works, fiction, and poems. He was an indefatigable investigator of antiquarian problems, and, if his judgment was sometimes unreliable, his industry was invaluable in discovering sources of information and tracing forgotten paths.

[1] Dr. Lapham was born in Greenwood, Maine, August 21, 1828. He studied at Colby, attending medical lectures at Brunswick, and finishing his course in New York in 1856. He then began the practice of medicine at Bryant's Pond, and continued there until the war. He entered the United States service on September 18, 1862, as commissary sergeant in the 23d Maine Regiment. He won steady promotion in this regiment and in the 7th Maine Battery, to which he was afterwards transferred, and was mustered out October 30, 1865, as brevet major of volunteers. He then returned to the practice of his

Three natives of the island have made valuable contributions to the local history. The first of these was Ezra A. Dodge, who was born at Mount Desert, June 15, 1847. When not quite fifteen years old he enlisted in the army as a member of Company G, First Regiment Heavy Artillery, February 23, 1863. He was wounded in the Wilderness, promoted September 1, 1865, and mustered out on the 11th of the same month. He then attended school at Dean Academy, Franklin, Mass., and returned to the island a sufferer from malaria contracted in the army. As his health allowed, he began to contribute to newspapers, and was a regular correspondent of the *Ellsworth American* and *Bar Harbor Herald.* His little *History of Mt. Desert* was issued in pamphlet form in Ellsworth by N. K. Sawyer, in 1871, and afterwards as a guidebook by Brown Thurston in Portland. His historical account deals chiefly with the permanent settlement of the island and is drawn mostly from facts gleaned from old settlers. Mr. Dodge died at Bass Harbor, October 24, 1881, at the age of thirty-four.

Another eager student of local history was the Rev. Oliver H. Fernald, who was born at Southwest Harbor, January 19, 1835, the son of John and Sophronia Wasgatt Fernald, and the second of eight children. He was fitted for college at the Maine Wesleyan Seminary, graduated at Wesleyan University in 1863, and was successively a

profession at Bryant's Pond and served in the state legislature, as postmaster, as school officer, and as a commander of the Grand Army posts both at Bryant's Pond and at Augusta. In 1871 he withdrew from the practice of medicine and became one of the editors of the *Maine Farmer*, with which he was connected for eleven years. In 1884 he resigned this editorship to devote all his time to historical studies, which had long been his avocation. He became a member of the Maine Historical Society in 1882, and was also a member of most of the historical and genealogical societies of New England. He was a ready and fertile writer. He compiled histories of Woodstock, Paris, Norway, Bethel, Rumford, Hallowell, Maine, and, as editor of the *Maine Genealogist and Biographer*, compiled many family genealogies. He died at Augusta, February 22, 1894.

teacher at Providence, R. I., and a pastor in a number of New England towns and cities. In 1885 he was transferred to the East Maine Conference, and was for three years pastor in his native town. In 1900, on account of failing health, he retired and lived at his home on Fernald's Point, the site of the Jesuit colony, until his death, July 23, 1903. In his later years he was an indefatigable gatherer of facts relating to the island history, and portions of the material he obtained have been published from time to time. His manuscript notes contain many interesting accounts of the life of the early settlers on the island.

Mr. Eben M. Hamor has contributed in no small degree to our knowledge of the island history and to the making of this book. He was born at Eden, March 26, 1822, son of William and Experience Hamor, grandson of David and Experience Hamor, and great-grandson of John and Mary Rodick Hamor, who were the first settlers at Hull's Cove. Mr. Hamor was for twenty-four years a teacher in the island schools, eleven years in one district and nine years in another. In 1866 he and his brother Jonathan opened a store at Somesville and later moved it to its present location at West Eden, where Mr. Hamor has been postmaster for twenty-five years. He was for many years the only land surveyor in Eden, and almost all the deeds of the present owners of real estate in the town are drawn in accordance with his surveys. He has served the town of Eden as superintendent of schools, treasurer, selectman, assessor, representative and senator in the state legislature. He has been a frequent contributor to newspapers and periodicals on subjects connected with the town and family history. His address at the Centennial Celebration at Bar Harbor in 1895 and several manuscript volumes contain the records of his researches.

Mrs. Clara Barnes Martin was the first to write a guide-book. Her *Mount Desert*, a descriptive pamphlet of thirty-six pages, was issued by Brown Thurston & Co., at Port-

land, in 1867. It passed into the hands of Loring, Short & Harmon of Portland and went through six editions, constantly increasing in size and becoming embellished with photographs and maps. There followed the books of DeCosta, Dodge, and Lapham, which have been already noted, and which were primarily guidebooks containing historical matter. A number of similar books or souvenirs have since been issued by the transportation companies or by enterprising publishers such as that edited by Mr. O. F. R. Waite, *Guide Book for the Eastern Coast of New England*, Lee & Shepard, 1871, or Chisholm's *Mount Desert Guide Book*, written by Mr. M. F. Sweetser, or *Picturesque Maine*, by the same writer, or *Summer Resorts in Maine*, by Mr. George H. Haynes, and finally the invaluable *Baedeker*, edited by Mr. J. H. Muirhead and published in 1893.

Magazine articles dealing with the island have been numerous, such as George Wood Nichols' *Mount Desert*, in *Harper's Magazine*, xiv, 322 (1872), W. H. Bishop's *Fish and Men in the Maine Islands*, in *Harper's Magazine* (1880), *From Mission Peak to Mount Desert*, in *Overland Monthly* (1884), Robert Grant's *A Plea for Bar Harbor*, in *Outing*, vi, 515 (1885), Henry W. Rugg's *Vacation Experience*, in *Freemason's Repository*, xiii, 468 (1884), J. Arbuckle, *A Temperate Experience on Mount Desert*, *Lippincott's Magazine*, xiv, 250 (1882). An article on *The Romance of Mount Desert*, written by the editor of this volume and contributed to the *New England Magazine* for August, 1898, is incorporated in the present narrative.

The nine volumes of the *Bangor Historical Magazine*, conducted under the industrious and accomplished editorship of Mr. J. W. Porter, contain scattered articles describing events in the island's history, translations of original documents, genealogical notes, town records, and other material of which frequent use has been made in this book.

Interesting notes of visits to Mount Desert are contained in Bryant's *Picturesque America*, published in 1872, and

Samuel Adams Drake's *Nooks and Corners of the New England Coast* (1875), *The Making of New England* (1888), *The Pine Tree Coast* (1891), Mrs. E. B. Chase's *Over the Border* (1889), Joel Cook's *An Eastern Tour at Home* (1889), Charles Dudley Warner's *Their Pilgrimage* (1887), Mary Crowninshield's *All among the Lighthouses*, Boston (1886).

In President Charles W. Eliot's volume on *American Contributions to Civilization* is contained an article on the *Forgotten Millions*, originally printed in the *Century Magazine*, and containing the record of a thorough study of social conditions in the town of Mount Desert in 1880. The same writer's *John Gilley*, Boston, 1904, gives the true story of one of the hardy pioneers and of the conditions of family life on the island in the nineteenth century.

Of fugitive verses about Mount Desert there is ample store of varying merit. The best are John Weiss's two poems, *Great Head* and *Green Mountain*, first printed in *Old and New*, in 1873, and later in Mr. Longfellow's collection of *Poems of Places*, Mrs. F. L. Mace's *Midsummer on Mount Desert*, printed with illustrations in *Harper's Magazine*, lxxi, 181 (1885), Rev. W. R. Huntington's sonnets *From Green Mountain* and *The White Squadron*, in *Sonnets and a Dream*, New York, 1904, and the poems of Mrs. Annie Sawyer Downs of Andover, long a summer resident at Southwest Harbor.

The novels and short stories which make Mount Desert the scene of imaginary adventures, and which often contain excellent descriptions of the scenery and the life of the summer visitors, are numerous. Among them may be mentioned Miss Woolsey's (Susan Coolidge) *For Summer Afternoons* (1876), *Oxygen: a Mount Desert Pastoral*, by Robert Grant (1879), *Golden Rod: an Idyl of Mount Desert*, by Constance C. Harrison (1879), and *Bar Harbor Days*, by the same author (1887), Anna Blake's *A Midsummer Night's Adventure*, in *Harper's Magazine*, lxi, 617 (1880),

Arthur Swazey's *A Boston Girl* (1886), Mary G. Darling's *Gladys* (1887), A. A. Hayes' *The Jesuit's Ring* (1887), Alsop Leffingwell's *The Mystery of Bar Harbor* (1887), F. W. Pearson's *An Idyl of Bar Harbor* (1888), G. E. Googin's *Strange Adventures of a Summer Tourist* (1891), F. Marion Crawford's *Love in Idleness: a Tale of Bar Harbor* (1894).

Books primarily of illustrations, photographs, or sketches have been prepared by John A. Mitchell: *The Summer School of Philosophy* (1881), Henry G. Peabody's *The Coast of Maine* (art. on Mount Desert, by Susan Coolidge), Louis K. Harlow's *Picturesque Coast of New England* (1887), and *With Pen and Pencil at Mount Desert*, by L. W. B. (1886), with many illustrated souvenirs and albums of characteristic views.

The maps begin with the series of *Charts of the Coast and Harbours of New England, composed and engraved by Joseph Frederick Wallet Des Barres, for the use of His Majesty's ships in North America, from surveys taken under the direction of the Lords of Trade.* These charts were apparently published in Halifax in 1777, "in consequence of an application of the Right Honorable Lord Viscount Howe, Commander-in-Chief." Four years later another series containing many harbor charts was issued "under the direction of the Right Honorable the Lords Commissioners of the Admiralty. There were also "composed" by Des Barres, who is called "Surveyor of the Coast and harbours of North America," with four assistants who are named in the title of the "Atlantic Neptune," which was the name given to the second series.

In 1789 John Peters made a survey of lots on the De Gregoire grant which is described in the *Bangor Hist. Mag.* v, 30. Mr. E. A. Dodge published a map in 1872, and the Boston and Maine Railroad in 1880. Samuel Wasson's Surveys of Hancock County were published in Augusta in 1878. The United States Coast Survey Chart of the island was

issued in 1882, and the Coast Chart, which includes the island, in 1883. A Harbor Chart of Bar Harbor followed in 1885. Colby & Stuart issued a land map of the island in 1887. Many maps are issued by the transportation companies and the land companies, and are contained in the guide-books, but most of them are very inaccurate. Lists and references can be found in the Bibliography of the Maps of Maine, printed in E. C. Smith's *Moses Greenleaf, Maine's First Map Maker*, Bangor, 1902. The standard map is that prepared for the *Flora of Mount Desert* by Charles Eliot and E. L. Rand, and first published in 1893. It is based on the Coast Survey Chart, but the new roads, the town boundaries, and additional wood roads and paths have been delineated, the post-offices indicated, the nomenclature made accurate, and many names never before placed on a map presented. It is the result of very careful studies, and has been revised by Messrs. Rand, Waldron Bates, and Herbert Jacques, and kept up to date in successive editions. In 1904 the admirable maps of the United States Geological Survey covering the island were published.

The scientific exploration of the island has been very thorough. In 1837 Prof. Charles T. Jackson's *Report on the Geology of Maine* began the series of monographs on the rock formations. Prof. Charles H. Hitchcock, State Geologist, published the results of his study of the island in 1862, and Prof. Louis Agassiz gave particular attention to the glacial phenomena when visiting the island in 1864. He published the record of his observations in the *Atlantic Monthly* for February and March, 1867. The geological series is continued in Prof. N. S. Shaler's *Report on the Recent Changes of Line on the Coast of Maine*, in *Boston Society of Natural History Memoirs*, ii, 321 (1871–78), and his *Geology of the Island of Mount Desert*, published in 1889 in the *Eighth Annual Report of the United States Geological Survey*, with a large geological map of the island, a map of the quartenary deposits, eleven full-page plates of scenery, and

twenty-three smaller diagrams and illustrations. The topography is best described by Charles Eliot in *Garden and Forest*, iii, 86 (1890), and the woods by Edward L. Rand, in *Garden and Forest*, ii, 483. In 1894 Edward L. Rand and John H. Redfield published the *Flora of Mount Desert*, containing an admirable catalogue of the plants growing on the island. The volume also contains an invaluable *Outline of the Geology of Mount Desert*, by Prof. William Morris Davis, and an *Introduction to the Flora*, by Mr. Rand. In 1904 Dwight Blaney published, in the *Proceedings of the Boston Society of Natural History* (vol. xxxii), a *List of the Shell-Bearing Mollusca of Frenchman's Bay*.

INDEX

INDEX

Abenaki, the, accounts of, 61, 62; method of agriculture, 63; their habits, 64; their numbers, 67; their wars, 68, 70; disappearance of, 99. See Indians.
Adams, John, quoted, 186.
Andros, Sir Edmund, account of, 78; destroys Pentagoet, 79; his census, 79.
Argall, Sir Samuel, commands ship Treasurer, 43; attacks St. Sauveur, 45; his history and character, 46–48; his commission, 49; destroys French settlements, 53; member of New England Council, 60; accounts of, 350.
Artists at Mount Desert, 325.
Asticou, Indian chief, 41; the use of his name, 66.
Atherton, Benjamin, 192.
Benjamin, Jr., 225.

Bailey, Rev. Rufus, 247, 258.
Baker's Island, 196, 286–295.
Baptist churches, 237–247, 268–271.
Bar Harbor, landfall of the Jesuit colony, 41; settlers at, 154, 158, 196; churches at, 252–261; development of, 333–337.
Bartlett, Christopher, 170, 193.
David, 192, 194.
Elias, 193.
Israel, 192.
Bartlett's Island, 170, 196, 203.
Bass Harbor, report on, 121; settlers at, 146, 150, 196; marshes at, 176; roads to, 179, 307; school at, 203; town meeting at, 224.
Bear Island, 196, 219, 220.
Beech Hill, settlers on, 149; pound at, 199; school for, 203; church at, 247; people on, 305.
Bennet, Nathaniel, 192.
Benson, Benjamin, 151.
Benjamin, Jr., 225.
Bernard, Sir Francis, account of, 104; his grant of Mount Desert, 105; his visit to Mount Desert, 107–113; his plans, 115–117; his appeal, 118; petition to, 140; his recall, 123; his death, 125; references for, 351.
Bernard, Sir John, his inheritance, 125; at Pleasant Point, 126; his petition, 126; his grant, 127; his history, 128; his estate, 132.
Biard, Pierre, Jesuit priest, named for mission in New France, 35; arrives at Port Royal, 37; his voyage with Biencourt, 37; his account of St. Sauveur, 39–42; carried to Jamestown, 52; his return to New France, 53; his return to France, 54; his death, 54; his relation and letters, 350.
Biencourt, Jean de, carries Jesuits to Port Royal, 37; explores coast with Biard, 37; driven from Port Royal, 53.
Bingham, William, his purchase, 133; his heirs, 134, 135; references to his estate, 149, 284, 342.
Black, Josiah, 159, 173, 174, 178.
Books about Mount Desert, 349–360.
Bowden, Samuel, 150, 193.
Bracy, John, 284, 342.
Brewer, Edward, 302.
Daniel, 342.
Bridges, 202, 207, 210, 317.
Bunker, Aaron, 219.
Isaac, 170, 173.
Silas, 178.
Burrill, James, 169, 174, 178.
Butler, George, 150, 193.
Rev. Thomas F., 257.

Cadillac, Antoine de la Mothe, his grant and settlement at Mount Desert, 80; account of, 81; his description of the coast, 82; his history and character, 84, 85; his grandchildren, 84; references to, 85, 351. See Gregoire.
Campbell, Alexander, 172.
James, 212.
Lyman P., 343.
Carter, Robert, his visit to Mount Desert, 323, 324, 333.
Cartier, Jacques, his voyage, 5, 13.
Cary, Rev. Calvin L., 268, 271.
Castin, Baron de Saint, his history, 68; his post at Pentagoet, 71, 76; his fort pillaged by Andros, 78; his letter intercepted, 90; his daughter captured, 92; his son's prophecy, 70.
Catholic churches, 257, 258.
Chadwick, Joseph, commissioned agent of Governor Bernard, 120; his survey and description of Mount Desert, 121.
Champlain, Samuel de, accompanies De Monts, 17; his character, 17; his early adventures, 18; made royal geographer, 20; explores the St. Lawrence, 21; names Mount Desert, 23; his voyage of 1604, 24; his voyage of 1605, 26; his later history, 28; at Quebec, 38; his books and writings, 20, 21, 349; lives of, 28, 349.
Charlevoix, Pierre F. X. de, 351.
Chastes, Aymar de, 13.
Chauvin, Pierre, attempts to colonize America, 12, 13, 16.
Church, Col. Benjamin, his history, 87; his expeditions against the eastern Indians, 88–94; his visits to Mount Desert, 90, 93, 94.
Churches at Mount Desert, 231.
Clark, Bishop Davis Wasgatt, 247, 259, 260, 296, 305.
Henry H., 225, 295–300, 306.
Capt. Nathan, 217, 306.
Eaton, 225, 306.
Seth H., 224, 306.
Clark's Point, 216, 234, 295, 298.
Clement, Amos, 284, 285.
Charles H., 286, 344.
Jacob, 284, 285, 286.
James, 284, 285, 286, 342.
John, 283.
Cobb, Gen. David, 149.
Cobbett, Thomas, Jr., Indian captive at Mount Desert, 73; story of his captivity, 74–78.
Cockle, James, 116, 149, 175.
Congregational churches, 231–234, 263–268, 277, 278.
Cooksey, George B., 343.
Cousins, Elisha, 154, 174, 175, 178, 192, 199, 200, 206, 209, 211, 301.
John, 192.
Nahum, 301.
genealogy on, 154.
Cranberry, Great and Little, the islands, mentioned in Governor Bernard's journal, 109; settlers on, 147, 170, 219; school for, 203; churches on, 261–264; development of, 344.
Cranberry Isles, the town of, organized, 219.
Crawford, F. Marion, quoted, 334.
Croix, Saint, the colony; settlement at, 22; accounts of, 22; abandoned, 28; histories of, 29; destroyed by Argall, 53.
the river, 6, 22, 79, 103.
Cromwell's Harbor, report on, 122; settlers at, 169; mill at, 208.
Curtis, Joseph H., 66, 339.

Dale, Sir Thomas, governor of Virginia, 43, 53.
Davie, Rev. Charles N., 264.
DeCosta, Dr. Benjamin F., his books, 352; his history, 352.
Deering, Capt. Charles, 335.
Dieppe, port of, 6.
Doane, Bishop William Croswell, 273, 339; quoted, 339–341.
Margaret H., 273, 274.
Jonathan, 212.
Dodge, Ezra A., 218, 308, 354.
Ezra H., 150, 192, 234.
Gideon P., 342.
John S., 223.

Dolliver, Peter, 150, 193.
John, 225.
Downs, Rev. Benjamin, 236.
Duck Brook, report on, 121; settlers at, 157; mill at, 208.
Dunham, Mrs. Edward K., 343.
Durgan, Horace, 225, 306.

Eaton, Amos, 193.
Joshua, 224.
Rev. Ebenezer, first minister at Mount Desert, 150, 233, 234.
Eden, the town, incorporated, 204; first meeting of, 206; proceedings of, 207–210.
Eliot, Charles, 338.
Charles W., quoted, 286–295, 312–320, 338, 346.
Episcopalian churches, 254–257, 273–276.

Farrell, Faranton S., 193.
Fernald, A. C., 311.
Charles H., 146.
Eben, 224.
Oliver H., 139, 146, 263, 354.
Tobias, 145, 193.
Fernald's Point, Jesuit colony at, 42–51; described by Biard, 42; settlers at, 145.
Fiske, John, quoted, 17, 52.
Flora of Mount Desert, 360.
Flory, Charles, captain of ship Jonas, 38; his conduct at St. Sauveur, 44; his ship restored, 55.
Fowler, Rev. LeBaron W., 276.
Freeman, George, 150, 193, 270.
James, 224, 306.
Reuben, 150, 193.
Reuben, Jr., 192.

Ganong, Prof. W. F., account of St. Croix, 22, 29.
Geology of Mount Desert, references for, 359, 360.
Gilley, Benjamin, 225.
John, 295, 357.
William, 150, 193, 286–295.
Gilman, Daniel C., quoted, 341.
Gilpatrick, Samuel N., 276, 337.
Godkin, Edwin L., quoted, 330.
Goldthwait, Col. Thomas, 141, 147, 148.
Goose Cove, Indian village at, 66; settlers at, 150; school for, 203.
Gott, Daniel, 142, 146, 178.
Daniel, Jr., 142, 193.
John M., 225.
Joseph, 193, 225.
Peter, 192, 201.
Gott's Island, settlers on, 146; school for, 203; annexed to Tremont, 224; church at, 245.
Grand Design, the shipwreck of, 96; fate of passengers and crew, 97, 98.
Great Head, 41.
Gregoire, Bartholemy de, and
Gregoire, Marie Therese de, marriage, 84; their claim to Mount Desert, 128; their grant, 129; their estate, 133; their life at Hull's Cove, 135; their deaths, 136.
Grew, William, 150.
Guercheville, Mde. de, supports Jesuit missions, 35; buys De Monts' patent, 36; sends out Jesuit colony, 38; her ship restored, 57.
Guidebooks for Mount Desert, references to, 355, 356.
Guptill, Wilson, 224, 225.
Gurley, Royal, 135.

Hadley, Samuel, 159.
Simeon, 159, 174, 178, 192; genealogy on, 159, 160.
Hadlock, Edwin, 221.
Edwin H., 139.
Gilbert T., 222.
Harvey D., 223.
Jonathan, 193.
Samuel, 170, 193.
Samuel, Jr., 171, 208, 219, 220, 283.
William E., 218, 221, 222.
Hamor, Daniel, 209.
David, 151, 192, 194, 201, 206, 208, 236, 242.
Eben M., 139, 237, 300–307, 311, 355.
James, 333.

Hamor, John, 150, 153, 178, 192.
genealogy on, 150–153.
Hardy, Alpheus, 277.
Harmon, George, 193.
Harper, Alfred, 224.
Samuel, 225.
Harwood, Rev. Charles E., 264.
Haynes, Ephraim, 212.
Heath, Richard, 193.
William, 150, 192.
William 2d, 225, 305.
Hemenway, Rev. Miles, 275.
Henry of Navarre, 4, 6, 11, 12, 13, 35.
Higgins, David, 168, 193.
David, Jr., 193.
Eleazar, 192, 242, 302.
Elkanah, 155, 238.
Israel, 156, 174, 192, 194, 206, 208, 212.
Israel, Jr., 192.
Jesse, 168, 192, 194.
Levi, 155, 173, 175, 178, 192, 194, 199, 206, 212, 236, 237.
Moses, 242.
Nehemiah, 155, 207.
Solomon, 156, 193, 206.
Stephen, 333, 335.
genealogies on, 155, 156, 168, 169.
Hodgdon, Joseph, 192.
Honfleur, port of, 6, 38.
Hopkins, Anderson, 210.
David, 225.
Joseph, 165, 192.
Seth, 242.
genealogy on, 165.
Hubbard, Rev. William, quoted, 72, 73–78.
Hull, Capt. Samuel, 136, 164, 193, 205, 206, 208, 209.
Hull's Cove, Indian village at, 66; settlers at, 152, 159, 164; named, 164; landings at, 179; pound at, 199; meeting at, 205; mill at, 208; churches at, 236, 237, 256, 257; development of, 345.
Hunting, Rev. Enoch, 239.

Iberville, Sieur d', commands French expeditions at Mount Desert, 85, 86, 90; his history, 85.
Indians, the, 8, 22, 24, 37, 41, 61, 70, 74. See Abenaki.

Jamestown, 3, 38, 43, 53.
Jefferson, Thomas, quoted, 187.
Jesuits, the, 8, 35, 54, 67. See Sauveur, Saint.
Jonas, the ship, arrives at Port Royal, 33; carries Jesuit colony, 38; captured by Argall, 45; carried to Virginia, 52; returns to Port Royal, 53; carried to England and restored, 54.
Jones, Col. Nathan, accompanies Governor Bernard to Mount Desert, 107, 109; his surveys, 110, 111; Chadwick's report on, 122; commissioned to divide Mount Desert, 131; his letter to Governor Bernard, 147; his history, 148.
Jones, Stephen, commissioner at Mount Desert, 130; his history, 131.
Jordan, Bither, 193.
George N., 342.
Jordan's Pond, 342.

Kennebec, the river, 25, 26, 37, 66, 95.
Kimball, Daniel, 273, 308, 339, 340.
Emma Esther, 274.
King, Capt. David, 306.
William, 271.
Kitteridge, Dr. Kendall, his history, 265, 303.
Kittredge, Rev. Charles P., 267.
Edwin, 224.
Knowles, Freeman, 212.
Henry, 193, 206.

Ladd, Moses, 193.
Lancaster, Joseph, 220.
Langley, Philip, 193.
Lapham, Dr. E. B., 353.
Leffingwell, Rev. C. R., 255, 257.
Legro, Joseph, 150, 194.
Leland, Amariah, 166, 174, 175, 213.
Ebenezer, 193.
Ezra, 192, 208, 209.
genealogy on, 166.

Lescarbot, Marc, arrives at Port Royal, 33; quoted, 34; his book, 49, 351.
Little, Rev. Daniel, 229.
Lurvey, Enoch, 225.
Hannah, 286.
Isaac, 217.
Jacob, 193, 215, 287.
Lynam, E. T., 342.
F. C., 169.
J. S., 169.
William, 169, 203, 207, 208, 209.
genealogy on, 169.

Madockawando, Penobscot chief, his treaty, 72; his history, 73; his daughter's marriage, 68; his delivery of the prisoners, 76.
Mails, 210, 300, 301, 307.
Manchester, John, 192, 194.
Thomas, 193.
Manchester's Point, Indian village at, 41, 65.
Mansell, Mount, English name for Mount Desert, 59; origin of, 60; town of, 224.
Maps of Mount Desert, 358, 359.
Marcyes, Nathaniel, 193, 242.
Martin, Clara Barnes, her guide-books, 355.
Mason, William, 213, 305.
Timothy, 304.
Masse, Enemond, member of the Jesuit colony, 37, 39; his history, 51.
Mayo, Gideon, 167, 192, 242.
Isaac, 193.
Jacob, 218, 297.
Jacob S., 234.
Joseph, 167, 192, 199, 206, 212.
Joshua, 150, 193, 194.
McClintock, Rev. Samuel, 231, 232.
McDonald, Rev. Alexander P., 277.
McFarland, John, 302.
McKinzey, John, 193.
Methodist churches, 247–249, 259, 272.
Milliken, Samuel, 192, 268.
Simeon B., 193.
Monts, Pierre Du Guast, Sieur de, commissioned lieutenant-general of New France, 13, 14; his character, 15; his expedition, 21; his voyage of 1605, 26; his return to France, 28; his monopoly revoked, 34; his sale of his patent, 36.
Moore, Jeremiah, 224.
Joseph, 219, 220, 296.
Welch, 193.
William, 218, 220.
Motives of American colonization, 7–11.
Motte, La, mate of the ship Jonas, 41, 44.
Mount Desert, the island, named by Champlain, 23; Jesuit colony at, 40–55; seen by Capt. John Smith, 59; by John Winthrop, 60; Indians at, 65; Thomas Cobbett at, 75; Cadillac at, 80; Colonel Church at, 90, 93, 94; Colonel Westbrook at, 95, 96; wreck of the Grand Design at, 97; granted to Governor Bernard, 105; Governor Bernard's visit to, 107–113; first settlers at, 114; Governor Bernard's plans for, 117; Joseph Chadwick's survey of, 121, 122; one half granted to John Bernard, 127; one half granted to the De Gregoires, 128; divided by commissioners, 131; early settlers at, 142–147, 150–170; plantation organized on, 173; town organized on, 188; churches on, 229–280; summer business at, 323–345; right development of, 345, 346; books about, 349–360.
the town of, act of incorporation of, 188; warrant for meeting of, 190; oath of allegiance to, 191; roster of voters of, 192, 193; first meeting of, 193; territory of, 196; proceedings of, 193–201; divisions of, 204, 219, 223; taxes in, 313–317; proceedings of, 317–319.
Mugg, the Indian, his treaty, 72, 76.

Murphy, John, 225.
James, 237.

Narrows, The, pound at, 199; bridge at, 202, 207.
Naskeag Point, Colonel Church at, 90; Governor Bernard at, 109; settlers at, 121.
Neely, Bishop Henry A., 254.
Noble, Reuben, 192, 200, 224.
Norman, George, 150.
Northeast Creek, settlers at, 162; marshes at, 176; bridge at, 202, 209; mill at, 208; school for, 209; church at, 243.
Northeast Harbor, camp at, 66; churches at, 273, 276; people of, 337; development of, 338–341.
Norton, Rev. Lemuel, 234, 245, 246, 262.
Shubal D., 224.
Norwood, Joshua, 150, 178, 192, 194.
William, 193.
John F., 225.
Norwood's Cove, settlers at, 150; skirmish at, 213–218, 296.
Nutter, William, 150, 193.

Oath of allegiance, 191.
Ober, Isaac, 193, 224.
Joseph M., 193.
O'Brien, Rev. James D., 258.
Ogden, Gouverneur Morris, 255.
Osgood, Samuel, 306.
Otter Creek, 246, 277.

Paine, Thomas, 213, 241.
Palmer, Rev. A. F., 261, 276.
Parker, Silas, 174, 175, 178.
Parkman, Francis, the historian, quoted, 64, 352.
Pemaquid, 59, 67, 71, 85, 86, 103.
Pemetic, Indian name for Mount Desert, 40, 65.
Penobscot, the bay and river, 24, 37, 75, 90, 92.
Perkins, Edward N., 273, 274.
Peters, John, account of, 116; his survey, 116, 170, 219; elected Register, 195.
Plymouth, 3; charted by Champlain, 5; settlers from, 103.
Poems of Mount Desert, references to, 357.
Pontgravé, Sieur de, merchant adventurer in New France, 21; associated with De Monts, 16, 22; brings supplies to St. Croix, 26; commands at Port Royal, 33; returns to France, 33.
Port Royal, entered by De Monts, 22; colony at, 28; winter at, 33; granted to Poutrincourt, 35; abandoned, 34; restored, 35; Jesuits at, 39; destroyed by Argall, 53.
Poutrincourt, Baron de, accompanies De Monts, 17; returns to France, 22; brings supplies to Port Royal, 33; voyage with Champlain, 34; granted Port Royal, 35; returns to France, 37; his efforts for Port Royal, 54; his death, 54.
Powers, Rev. Peter, 232, 245.
Pownall, Fort, built, 106; visited by Governor Bernard, 108.
Pray, Ephraim, 150, 193.
Ephraim, Jr., 193.
Preble, William H., 263.
Pretty Marsh, settlers at, 150; marshes at, 176; school at, 203.
Prime, Mary R., 256.
Putnam, Gen. Rufus, his journal, 125; his survey, 126.

Quentin, Father, member of the Jesuit colony, 39; returns to France, 54.

Rand, Edward L., 359, 360.
Reed, Jacob, 192, 194.
James, 150, 193, 225.
Samuel, 192, 201, 231.
Tyler, 150.
Rich, John, 192, 224.
John, Jr., 193.
Robert, 225.
Richardson, Abraham, 150, 225.
Daniel, 206, 212, 231.
David, 193, 211, 305.
Elijah, 142.
Enoch, 193.

Richardson, George, 193.
Isaac, 220.
James, 115, 142, 144, 150, 173, 177, 178, 192, 194, 231.
James, Jr., 231.
John, 192, 200, 215.
Stephen, 142, 146, 173–175, 177, 178, 192, 194, 195.
Thomas, 131, 142, 146, 173, 178, 193, 194, 201, 232.
genealogy on, 144.
Roads, 201, 202, 317.
Roberts, Tobias, 302, 324, 333, 334.
William, 193.
Rodick, Daniel, 153, 206.
Daniel 2d, 335.
David, 153, 193.
Jonathan, 211.
John A., 154.
genealogy on, 153.
Romance of American history, 3, 55.
Rute, John, 150.

Salisbury's Cove, 158, 166, 209, 239, 243.
Salsbury (or Salisbury), Ebenezer, 158, 174, 178, 193, 206, 240.
Jabez, 212.
Stephen, 193, 206, 239.
Sargent, Paul Dudley, 205.
Saussaye, Sieur de la, chief of the Jesuit colony, 38; at St. Sauveur, 45; captured by Argall, 46; his return to France, 51.
Sauveur, Saint, Jesuit colony at Fernald's Point, 40; its history, 41–53; destruction of, 45, 53.
Sawyer, Aaron, 193.
Schools, 203, 317, 319.
Schooner Head, 41, 169, 345.
Seal Cove, settlers at, 149, 150; school for, 203; boundary at, 224.
Seal Harbor, settlers at, 283–286; churches at, 275, 277; development of, 342–344.
Seaville, incorporated a town, 223; act repealed, 223.
Shannon, Mary, 261.
Ship Harbor (Locust Reach), wreck at, 97–99.
Smallidge, Timothy, 178, 179, 192, 206, 212.
Timothy, Jr., 193.
Stephen, 273.
John, 342.
Smith, Rev. Cornelius B., 275.
Capt. John, names New England, 4; quoted, 10; his map, 59.
Somes, Abraham, 111, 114, 142, 144, 148, 173, 175, 178, 192, 194, 195, 203, 231.
Daniel, 192.
John, 192.
genealogy on, 142, 143.
Somesville, visited by Governor Bernard, 110; settlers at, 144, 149; road to, 179; landing at, 179; church at, 266; people at, 303, 304; development of, 345.
Southwest Harbor, visited by Governor Bernard, 109; surveyed, by his party, 110; his plans for, 117; report on, 121; settlers at, 150; landings at, 179; road to, 179; churches at, 231, 235, 249, 267, 272; people at, 306; development of, 332.
Spurling, Benjamin, 170, 201, 214, 216.
Enoch, 219.
Robert, 216.
Stanley, Enoch, 264.
Franklin, 222.
John, 219, 220.
Peter, 192.
Samuel, 170.
Thomas, 285.
Stanwood, Benjamin, 142, 147, 162.
Humphrey, 242.
Job, 162, 178.
genealogy on, 162.
Stevens, Capt. Joseph Ignatius, 256.
Jeremiah, 241, 242.
Strickland, Rev. Micah W., 265, 306.
Sullivan, Capt. Daniel, 175, 211, 212.

Sully, Duc de, 11.
Summer resort, the, 323–345.
Sutton's Island, 214, 219, 220.
Swett, Rev. Samuel, 238.

Tarr, Andrew, 142, 145, 192, 194.
Daniel, 193.
Taxes, 207, 313.
Tenedos, the ship, 214–218, 284.
Thet, Gilbert du, arrives at Port Royal, 38; member of the Jesuit colony, 39; his death, 45.
Thomas, Abraham, 242.
Leonard J., 301.
John, 160, 173, 174, 178, 194, 208, 238.
John, Jr., 160, 193.
Nicholas, 161, 193, 194, 208, 230, 238, 301.
Thompson, Cornelius, 163, 164, 192, 194, 212.
William, 163, 205, 210, 213, 300.
Tinker, John, 174.
Capt. Jonathan, 268.
Town Hill, 303.
Treasurer, the ship, account of, 43; in action at Mount Desert, 45.
Tremont, town of, organization of, 223.
Tucker, Andrew, 150, 192, 195.
Nicholas, 150.
Tuell, Rev. Mark, 247.

Union churches, 252, 262, 267, 276.
Unitarian Church, 261.

Verrazano, voyage of, 5.

Walker, Rev. Dean A., 229.
Ward, Benjamin, 150, 193.
Wasgatt, Davis, 149, 192, 194, 199, 201, 203, 229, 232, 243, 244, 260.
Moses, 206.
Thomas, 174, 193, 206, 208.
William, 213.
Waymouth, Capt. George, 27, 66.
Wentworth, Enoch, 150.
Westbrook, Col. Thomas, his history, 95; his expedition to Mount Desert, 96.
Whiting, A. J., 308, 309.
Whittier, Rev. Charles, 263, 277.
Winsor, Justin, references to books, 6, 63.
Winthrop, John, 5; quoted, 60.

Young, Elisha, 213.
Elkanah, 157, 192, 194, 206, 207.
Ezra, 156–158, 173, 175, 178, 192, 194, 195, 201, 203, 205, 206–208, 211, 232, 236.
Robert, 193, 207.

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